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Come thou with us, and we will do thee good!—*Numbers 10. 29.*

RELIGIOUS THOUGHT AND ACTIVITY.

When the Rev. George Rhoad, of the Africa Inland Mission, was about to leave for Africa for the first time, he made a farewell visit to an old colored mammy who lived in Swamppoodle, now part of Philadelphia. He expressed to her his feeling of inadequacy for the task before him, when the old colored saint replied:

"Sonny, you can't hold much, but you can **spill lots!**"

The success of the special course on Africa last winter has led the Kennedy School of Missions at Hartford, Conn., to propose holding next winter a **ten weeks' course on Latin America.** This will begin after the Christmas holidays, and close with the spring recess in March.

Several experts on Latin America will give lectures or courses to supplement the work regularly offered by the School of Missions.

A blind orphan girl, victim of Turkish atrocity, was asked to sit for her picture at an orphanage in Jerusalem. So that her pose would appear more natural, the photographer suggested that she hold a book. After the picture was taken the photographer remonstrated because she moved her right hand and slightly blurred the picture. She was holding a copy of the New Testament in Braille, and the little girl explained the incident by remarking that **her fingers happened to touch the word "Jesus,"** and she could not wait to find out what it said about him.

A Lutheran church paper in Germany calls attention to the fact that **Lutheran hymns** are the same throughout the world, and mentions particularly that "A Mighty Fortress is Our God" is sung in 70 languages. "O Holy Spirit, Enter In," "Blessed Jesus, Here We Stand," "Wake, Awake, for Night is Flying," and "Now Rest Beneath Night's Shadow" have been translated into 40 languages. "From Heaven Above to Earth I Come" and "Out of the Depths I Cry to Thee" are used in 38 countries. "See, World, Thy Life Assailed" and "If Thou but Suffer God to Guide Thee" appear in the hymnals of 34 countries. The people of 25 nations sing Luther's famous "Now Thank We All Our God."

A committee of the National Association of Manufacturers has been analyzing the facts about **child labor.** Arguments in favor of the federal child labor amendment were based upon the claim that southern mill operators were the outstanding offenders; that the children of the poor mountain whites were being worked to death in conditions approximating peonage. It now develops that Rhode Island with 11 per cent, Massachusetts with 6 per cent, Connecticut with 4.9 per cent, and New Jersey with 4.6 per cent of the children aged 10 to 15 years, employed in manufacturing and mechanical industries, are the chief offenders. North Carolina's percentage is 2.1, South Carolina's 1.5, and Georgia 1 per cent.

The president of the National Association of Manufacturers (often denounced for his leadership of the opposition to the proposed constitutional amendment) operates a woolen mill in a Southern state, and has a chapel in the works, where all the working people hold a prayer and praise service before commencing their day's work.

A new Lutheran church directory claims that the baptized membership of Lutheran churches in the Metropolitan district, New York, is 220,000, the number of people reached being about 500,000: which

makes the Lutheran church the largest Protestant organization in the metropolitan district.

The directory shows that the Lutherans use 16 different languages in preaching the gospel in the New York territory.

Statistical tables in the book show that in point of number of congregations the Lutheran church is the largest Protestant communion in the five boroughs of New York, and in the Bronx, Richmond, Brooklyn and Queens individually. It is the third largest in number of congregations on Manhattan Island. In Greater New York City the Lutheran church exceeds the Protestant Episcopal by about twenty congregations, and the Baptist, Methodist and Presbyterian churches by from seventy to one hundred congregations each.

Prebendary Carlile, head of the Church Army, welcomed back to England after his two months' tour in America, said that all the people he met in the United States showed keen yearning for something more, religiously, than they already have. The nation of 110 million people have nothing at all in the way of itinerant preaching, and he believes that they are more ready to receive open air preachers than the people of England. Although from 50 to 60 per cent of the population of the United States make no outward confession of any religion whatever, yet deep down there is a tremendous religious feeling, possibly the heritage of the old Puritan and Quaker blood.

Regarding that as a call, Mr. Carlile considers it is up to the Church Army to respond to it by showing Americans the way the organization is carried on in England, and helping them to build up an organization of their own on similar lines. A project has been outlined by which Americans and Canadians would be received in Britain as the guests of the Church Army, so that they might learn its methods.

Mr. Carlile mentions that having been invited to make prayers in the American Senate, a day or two before he showed the prayer to the Vice President, General Dawes. He read it and said:

"Keep it short, although, by heaven, we need it!"

That, added the prebendary, is typical of the American mind: "We want religion, but cut it short!"

Universal Religious Peace Conference.

The names of living religions that will take part in a Universal Religious Peace Conference, to be held at Geneva, Switzerland, in 1930, have been announced by Dr. Henry A. Atkinson, general secretary of the Church Peace Union, under whose auspices the conference is now being organized. This conference will bring together, for the first time since the Congress of Religions was held in Chicago during the World Fair, representatives of all the leading religions of the world. Unlike the World Fair Congress, which was general in its nature, the conference of 1930 will center upon the topic of international friendship and prevention of war through the churches.

The next step will be the organization of an executive committee of 69 members, in which these religions will be represented as follows: Roman Catholics 10, Protestants 10, Eastern Orthodox 5, Buddhists 4, Moslems 4, Jews 4, Hindus 4, Zoroasters 2, Confucians 2, Shintoists 2, Jains 1, Sikhs 1, Taoists 1.

The general purposes of the Universal Religious Peace Conference are described in the following statement issued by the organizing Committee of Nine:

"The purpose of the conference shall be to bring together adherents of the world's living religions to discuss the questions relating to international justice and goodwill; to make known the content of each religion relating to these questions; to compare the ideals of human brotherhood and world peace as inculcated by the various religions, and if possible secure agreement on the following: the emphasis on human brotherhood as essential to all religions; world peace can be established only through the recognition of universal brotherhood; the religions of the world can coöperate by each working in its own sphere for the attainment of these ideals; adoption of general plans looking toward this end."

In the Far North.

Readers are more or less familiar with the work of the Young Women's Christian Association in the Orient and the United States and tropical countries, but that the Blue Triangle has penetrated to the Arctic regions is not so well known. Girls going to the Indian school of Chemawa, Oregon, on return-

ing to their homes in the northernmost part of Alaska take some of the Association with them in their efforts to unite the girls of these little ice-bound villages into some form of study and recreation, relieving the tedium of an existence that is nigh unbearable to a girl of any education. They sent out a plea for games, for books, for warm clothing, for suggestions on ways to improve their time, and are most enthusiastic over the results.

This is far North, but the Association reaches still farther into the polar regions in Finmark, in the north of Norway, so far north that in the summer there is no night at all.

Ordinary Association work is impossible in such a region. Instead, therefore, of clubs and other Association activities, Finmark has a Traveling School, which pays three months' visits to different places in turn. One Association secretary is in charge of this undertaking, and two assistant teachers help her meet the special needs of the girls in those districts. That the girls appreciate this school is proved by the immense distances they travel to attend. Two girls had traveled over a hundred miles in a rowing boat. On one occasion the secretary traveled some 60 miles in an open sledge on a frozen river to meet a group of 14 girls, all Laplanders, who joined the school, which gave courses in handicraft, cooking, anatomy, nursing, and first aid. As a rule the mornings are given to these and other practical sciences, while the afternoons are devoted to Bible study and singing.

We Thank Thee, Lord!

O Lord, thou lover of souls, we thank thee that in this age new visions are given, fresh opportunities are presented, and stirring demands are made.

We thank thee that we live in an age of the Spirit, when a will to unity is being mightily and widely developed.

We thank thee that we live in a Pentecost, when the young see great visions and are strengthened to do great tasks, while the old, being enabled to see far horizons, do speed them on their way.

We thank thee that the quiet mind, being stayed on thee, can pass through hurry and turmoil with tranquillity, and be at peace.

We thank thee, Lord, that we have thyself for our guide and our friend, O thou most wonderful in the realm of love!

THE METHODIST OVERFLOW.

Bishop Joseph F. Berry.

In a recent issue of the "Christian Advocate" the editor made some pertinent comments on the organization in New York of the Sons of Methodist Ministers. One pregnant sentence was this:

"A depressing proportion of those who have joined the organization are 'has beens' so far as Methodism is concerned."

That remark started a train of thought.

In figuring the output of Methodism year by year you must always look beyond our boundaries. You will need to take account of the immense overflow. Investigate the history of members of the Protestant Episcopal, Presbyterian and other evangelical churches, and you will be amazed at the number of persons in these communions who were once Methodist members, or the children of Methodist homes. This is true both of ministers and members.

A number of years ago John Wanamaker invited me to lunch with him. He also invited the representatives of several other denominations. After the meal there was a little speech-making. Mr. Wanamaker was first. He said among other things that he was glad to have the writer present, for he had a warm spot in his heart for Methodism. His mother had been a devoted Methodist, and he himself got his religious start in the Methodist church.

Following this Dr. Russell H. Conwell, Baptist minister and educator, who so recently closed his great and unselfish earthly life, spoke. He had not only been born a Methodist, he said, but he had been converted in a Methodist church, and for several years had served as a Methodist local preacher.

Dr. Floyd W. Tomkins, rector of the great Holy Trinity Protestant Episcopal Church, then made his confession. He declared his obligations to the impressions and influence of Methodism upon his youthful heart and life.

Next came Dr. Edwin Heyl Delk, pastor

of what is perhaps the leading Lutheran church of Philadelphia. The doctor declared that he could give a better Methodist experience than any who had spoken. He had not only grown up in a Methodist home, been converted in a Methodist revival, but had been for a time a member of one of our Annual Conferences.

This nearly exhausted the list of those who sat at the table. If Campbell Morgan had been able to come to the luncheon he would have told us that he too was once a Methodist preacher, and still retains much of his old-time Wesleyan fire. So, also, if they had been present, Dr. Charles R. Brown of Yale would have recounted his Methodist preacher days in the old Cincinnati Conference, Dr. S. Parkes Cadman would have told of his experiences in a Methodist home and ministry, and Dr. Charles E. Jefferson would have stirred us by the recital of the fascinating story of his Methodist beginnings. In the same way Dr. C. C. Albertson of Brooklyn and Dr. Frederick F. Shannon of Chicago would have spoken. And this would be true of many, many other ministers of popularity and influence all over the land.

At the dedication of a great Methodist church in the middle West an interdenominational evening was arranged. The pastors of the Presbyterian, Baptist, and Christian churches and the rector of the Protestant Episcopal church spoke. Every one of them had once been a Methodist preacher.

I attended a reception given by the brotherhood of a large Congregational church not so long ago. During the evening I was introduced to fourteen of the officials of the church. Of these fourteen, nine casually mentioned the fact to me that they had once been Methodists.

This is the uncontrovertible fact: If you should subtract from Protestant pulpits other than Methodist pulpits all the men who got their start among the Methodists you would vacate enough pulpits to spread consternation throughout the Protestant world. Likewise if you should remove from evangelical churches those members who originally came from our homes and churches, you would so deplete their membership as to cause almost a panic.

When we figure out the product of Methodism let us keep in mind this startling situation! And let us remember that this church of the Wesleys is still the evangelist of Protestantism! Her hot blood runs out into every artery of the Protestant body. Her fires of life and love warm every sister communion. The overflow from her membership pushes up the membership of every other church. Suppose all who come into our membership should remain? Why, within a decade our totals would rise mountain high!

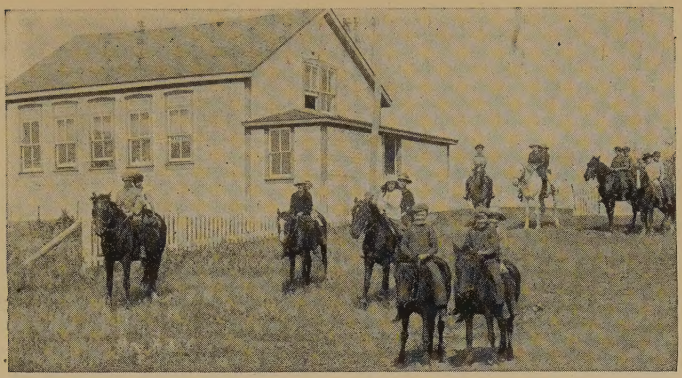
Why do not Methodists stay at home? Why do they pour out in such steady streams to other communions? Why do our people so lack in denominational loyalty? Why are we the greatest people on earth to evangelize and the poorest to train? Why are we so good at getting and so poor at keeping?

These questions suggest a large problem, one altogether too large to be discussed within the narrow limits of this editorial.

But, frankly, I do not mourn over this extraordinary overflow as some are wont to do. Rather do I rejoice. In sending out these currents of warmth and vigor into the pulpits and pews of the Protestant church are we not making a magnificent contribution to the progress of the kingdom of our redeeming Lord? Is it not something to have modified, so markedly, the theology of all these sister communions? Is it not well worthwhile to have given to the other churches such a multitude of converted men and women to become leaders in their spiritual and evangelistic life? Do not our generous contributions to both pulpit and pew insure to the whole Protestant church a measure of push and power that means immensely larger conquests in the war against sin and for the glory of our risen Lord?

The sharp pencil-point of our statistical genius does not write down all the truth about our Methodist population. That pencil-point declared that we have in our branch of the Wesleyan family nearly five millions of members, but of course it could not say that there are several millions of our people who have "overflowed," and who in ideals, and spirit, and fruitful service, are pretty good Methodists still.—"Christian Advocate."

When God stops working among the heathen will be time for you to lose interest.



These representative pioneer children ride long distances over the rolling plains on their broncos to reach a good school, yet little or no provision is made for their greater spiritual needs. Children eagerly receive gospel story books and Scripture portions. $5.00, or less, will supply a school with Moody Colportage books and Gospels.

OTHER LANDS.

Perhaps you are expecting to visit **Europe!** Here is a list, furnished by the Protestant Episcopal church, of the places in which you can find their church services: Dresden, Florence, Geneva, Lausanne, Lucerne, Munich, Nice, Paris (two churches), Rome.

In **Roumania** there are 1500 communities where people of Baptist faith meet for worship. Of these communities or towns only 88 have buildings. Through Greek Catholic influences the Baptists in Roumania are now deprived of legal recognition by the government, and are subjected to all sorts of active persecution by bigoted sectarians.

The Franciscans have erected a new basilica church in **the Garden of Gethsemane.**

On the western front of the building are the figures St. Matthew, St. Mark, St. Luke, and St. John. The building is of Palestinian marble, and is said to have cost about $2,500,000. In front of the main altar is a rock, which is reputed to be that on which the disciples sat while Christ was praying, "Father, if it be possible, let this cup pass from me! Nevertheless, not my will, but thine be done!" There are three altars in the church.

Traces of a church which was erected in the Garden in the fourth century were found while the work of building the present church was going on.

Who are the **fifty British Congregationalists** (excluding living persons,) who have rendered the most effective service to the kingdom of God?

Rewards of £20, £10 and £5 are offered for the best list of fifty names of "Eminent British Congregationalists." A few lines should be written concerning each of the fifty names submitted, and contain place of birth, death and burial, also dates of the same, together with a summary of the work which entitles each person to honor. Further, each competitor must write a short biography of not less than ten of the names submitted, such ten names to be at the discretion of the competitor. This short biography must not contain more than 500 words about each person.

The competition is open to all, and papers should be addressed to: "Eminent Congregationalists" Competition, care of 22 Memorial Hall, Farringdon Street, London, E.C.4, England, by October 30.

If **Turkey** has renounced military and diplomatic leadership in Islam, she is likely to be the leader of a revolt within Islam itself. The most significant thing about the revolution in Turkey is that it represents the first great break in the Moslem solidarity of the world. Will the rest hold steady? My own feeling is that Egypt comes next.

Even India, so true to Islam, is not left unshaken, as the following shows:

I was invited by the Islamic Association of a large city in North India to speak to them on the revolution in Turkey. The prime minister had given me a message to the Mohammedans of India, in answer to my request for one:

"Tell the Mohammedans of India just what you see and hear,—our weaknesses and our strength! When we were in Constantinople we talked big and did little: now we are trying to talk little and do big things. Tell them that we are civilizing our country in every possible way, and that we are reaping the fruits of it!"

When I spoke to this Moslem audience I told them what Turkey meant by "civilizing the country in every possible way." Although I did it with a great deal of inward misgiving, I softened nothing, but gave the situation as I saw it.

At the close the Moslem chairman said: "Turkey is going fast. We cannot go as fast as Turkey is going, but there is no doubt that we too have many things to change."

Is Turkey assuming a new leadership?—E. Stanley Jones.

Varied Types in the New Palestinian Jewry.

The Jews of the Dispersion, scattered into all lands, have become much differentiated by reason of their differing environments and the growth of new sects and parties during the centuries. The return to the homeland must bring these varied types of Jews into close juxtaposition, as is seen in the item below taken from the letter of Elias M. Epstein, Palestinian correspondent of "New Palestine":

"It is a delight today to travel down the well-known route through the Emek, from Haifa—Merhavia—Nouris—Tiberias. If the National Home means the soil of Erez Israel tilled by all the types of Diaspora Jewry, the Valley is almost now that home. Harbatch, near Jadjur, is being settled by the Jablone Rebbe's fanatical Chassidim, preserving their primitive religion and social organization intact as in Poland. A little farther down the radical nationalist and social reformer of Nahalal is preparing plans for Nahalal B to arise on the newly acquired ground adjoining, and which must comprise men and women of the same temperament as the premier smallholders' settlement. Farther east are the Orthodox farmers from Hungary, neighboring the free-thinking Palestine workers at Tel Adas. At Hittin you have the Mizrahists, extreme Orthodox Jews; at Beth Alpha the moderns again. Common to all are the problems and joys of our new agricultural life."

ARCHEOLOGY IN THE HOLY LAND.

Rev. T. Crouther Gordon, British School of Archeology, Jerusalem.

In one sense the only thing that matters in Palestine is archeology. It never has been, and never will be, a center of commerce. From the point of view of strategy Jerusalem is worthless, as the late war showed, for artillery could make short work of the Citadel. No: the main reason for the city's fame is her contact with the great religions, and as these are grounded in what is now long past, all that can be done is to preserve these historic sites and find more of them. All this is the work of archeology.

With a wisdom and foresight most unusual, the Department of Antiquities was established and given a large measure of authority and support, so that now the entire number of historic sites are under the closest observation, literally from Dan to Beersheba.

There is great power in the hands of the director of Antiquities, but as this is used with a fine discretion it is all to the good. In the north of the city a few months ago a wall was discovered by my friend, Dr. Mayer, running right across a road in process of building and a house half erected. The work on the road was at once stopped, and not another stone was put on the house till the excavators had ended. Is there any country in the world where the archeologist possesses, and rightly possesses, such scope and opportunities?

The most enterprising spirits of archeology here at present are the Americans. They have ample resources, a splendidly equipped new school, an able and affable director, and a goodly number of students. At the moment two great "digs" are in progress, one at Beisan and the other at Megiddo.

The former work, now going on for some years, employs many hands, and has brought to light a great deal of knowledge about the Phœnician civilization. Massive and beautiful temples, hitherto undreamt of, have now been unearthed, and the prevalence of this religion and culture helps us to gauge the real forces against which Israel had to fight.

The fact, now beyond question, that it reached so far East, calls for a new valuation of Israel's achievement. Only a week or two ago these industrious workers were further rewarded by Egyptian remains, which show Beisan to have been the bulwark of Egyptian influence in Samaria, as it had been of Phœnician and Israelite, Arab and Crusader.

But it is at Megiddo that the "big push" is taking place. Under the direction of Dr. Fischer, than whom no finer archeologist is in Palestine, elaborate preparations are going forward. A substantial building with thirteen bedrooms is going up, and about a dozen skilled excavators are taking part. The work is financed for at least five years ahead, and as Megiddo is the most historic military gateway of the world, valuable finds are certain to be recorded. Probably no previous expedition of the kind has been so well organized and financed. It will, of course, be some time before the regular pace is reached, but this, the great Armageddon of history, will have a great tale to tell, most of which will throw light on the Bible.

An interesting sight has recently been thrown on the story of Joseph. Just outside Nablous, and within a stone's throw of Jacob's Well on the way to Sychar, stands a small building called Joseph's Tomb. The literary critic who examines the last chapter of Genesis will probably say it belongs to a late legend. But a German excavator examined the tomb not long ago, and among other unmistakable signs of Egyptian influence found an Egyptian sword of state. It is not possible to have more definite proof of the Old Testament narrative.

I visited the site of Ophel with the director of Antiquities, and saw how well the work has been done. The Tower of Hezekiah, the Jebusite Wall, and the Tower of David, built to strengthen the wall he had broken on entering, were all clear and well preserved. The work has been closed down, not because the interest and value of Ophel are exhausted, but rather because the fund is depleted. The light thrown on the city of David and the Jebusites, on Hebrew pottery and ancient life has more than justified the money, time, and work expended upon it. It, of course, quite confirms the Bible narrative in Kings.

Much interest has been created in the city by the work of Dr. Mayer, already mentioned. Just outside the School of Archeology there is an open space which has been used successively as an olive grove, a dumping-ground, and a playground. For some fifty years men of perception have recognized in the few large stones visible certain archeological possibilities. This year, however, while the foundations of a house were being laid, first a fine old mosaic of the sixth century was discovered, and then, not far off, some more of these huge stones.

At once Dr. Mayer set about getting money, and soon had unearthed a stretch of over two hundred yards, which revealed a wall of massive size, only three feet from the surface of the ground. Not only was the wall excavated to its foundations, but a fine bastion was also uncovered. Roman coins have been found at the wall, and the whole style and structure of it are Roman. Coupled with this we have the account given by the Jewish historian Josephus, who describes the wall, and whose measurements agree with this building almost to a foot. When one recalls that Josephus wrote in Rome, the variation is not serious. Only the most prejudiced—and there is much prejudice here,—would dispute that this is actually the Roman Wall built by Herod Agrippa, A. D. 37-44, and demolished by Titus in the sack of Jerusalem in 70.

But, if so, we have a certain idea of the disposition of the city when Jesus was taken out to be crucified. For one thing, the present Church of the Holy Sepulchre appears more and more unreasonable. Strange as it may seem, the evidence now points to the Garden Tomb as the most likely place. Of course the Roman church does not like this discovery, for it has fought for long, not without blood and fury, for a place in the Church of the Holy Sepulchre.

The last thing to be noted, and by far the most important of the year in the realm of science, is the discovery of the Galilee Man, or, as now seems probable, the Galilee Woman. I count it one of the greatest

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hours of my life when I stood in the cave at Tabgha, by the side of the Sea of Galilee, and worked at the unearthing of this precious find.

The skull, well fossilized and ringing like a piece of china, was lying beneath a large rock which, under climatic changes probably, had fallen from the roof. We had gone down far below all the historic levels —for instance, Arab, Roman, Greek, Canaanite, etc.,—before we found it, so that the time in the reckoning of centuries became not only hazy, but dangerous to excess. It belongs at any rate well into the regions of pre-history. From the implements of stone we found there, and the bones of birds and animals, the culture seems to belong to the middle of the Old Stone Age, and corresponds to the Mousterian Age in Europe.

The value of this discovery seems to me to lie in showing that Europe was not the only center of culture in these early times, as has been rather inferred than proved in the past, but Palestine had also a period of fine flowering civilization, lasting longer and reaching if anything higher. Indeed, it is probable that Palestine was the center from which the whole Mousterian culture spread westwards, thus giving a basis and starting-point for the present type of society. This makes the Holy Land a place for the history of all time, and not merely of those three great years of the divine effulgence.—"Record," U. F. Church.

A New Disclosure from Sinai.

Prof. J. M. Powis Smith.

In the season 1904-1905, Sir William Flinders Petrie conducted researches at Serabit-el-Hadem on the peninsula of Sinai. During this campaign he discovered a number of inscriptions in an unknown script. Seven of them were inscriptions on votive objects found in the ruins of the temple of Hathor; the rest of them were found at a spot one and a half miles east of that temple. Petrie himself recognized the writing as of alphabetic character, but was unable to decipher it.

It was straightway recognized that an inscription on the surface of a rock in the Wady Maghara, which had been previously discovered and published, was written in the same characters. The interest of scholars was at once aroused, and a series of attempts at decipherment followed. The greatest progress was made by Prof. Alan H. Gardiner of London, and Prof. Heinrich Sethe of Berlin, both of them outstanding Egyptologists. But a complete decipherment was not achieved until 1923, when Dr. Hubert Grimme, professor of Semitic Languages in the University of Münster in Westphalia, put forth a brochure containing a complete translation and exposition. . . . .

The assured results of the study of these inscriptions up to date are these:

(1) The Egyptian origin of the Sinaitic writing is practically certain. All successful decipherers have worked with the Egyptian hieroglyphic as a starting point thus far, but Grimme substituted the hieratic or sacred Egyptian writing, and seems to have had better results;

(2) The alphabetic character of the writing is established beyond doubt;

(3) The Semitic character of the Sinaitic alphabet is quite clear. The Sinaitic alphabet thus becomes the oldest known Semitic alphabet;

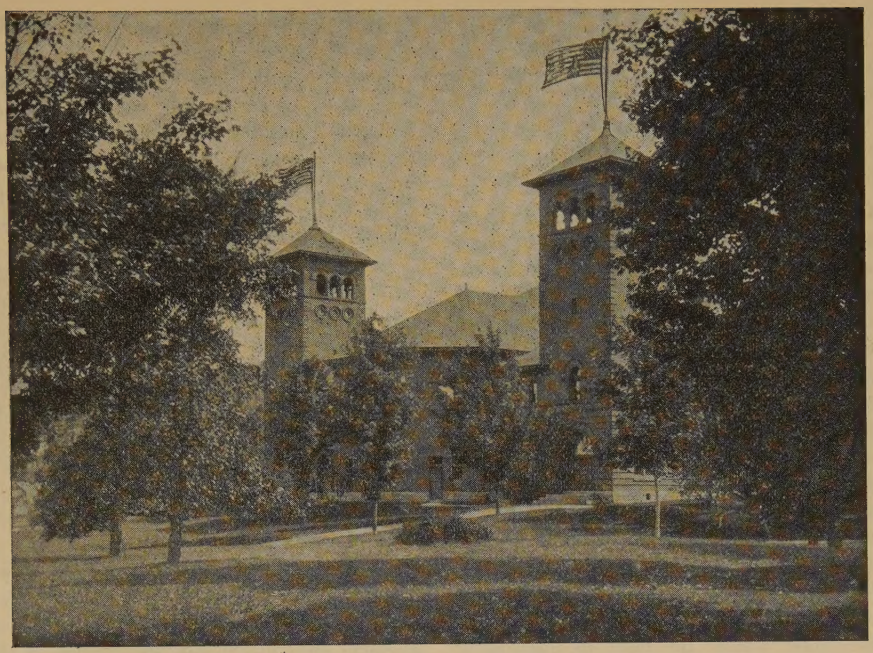
(4) The date of the inscriptions is about 1500 B. C.;

(5) The language in which these inscriptions were written was evidently Hebrew, and a type of Hebrew not essentially different from that of the Old Testament;

(6) The presence of Hebrews upon the southern end of the peninsula of Sinai is clearly attested by these inscriptions. They are found just where the Old Testament places them. They are also found in the closest association with the Egyptians, and the story of the Egyptian bondage finds new support here.

The inscriptions throw no clear light upon the story of the Exodus. Whether these Hebrews at Serabit-el-Hadem were ever in Egypt or not, we have no means of knowing. They are on good terms here with the Egyptian authorities under whom they hold office.

These inscriptions furnish another illustration of the fact that not infrequently the archeological finds that are of great importance for the elucidation of Biblical matters have been found not upon the soil of Palestine itself, but outside of her borders. Witness the Tel-el-Amarna Letters, the Moabite Stone, the Assouan papyri, and



The Northfield Auditorium, West Front.

the cuneiform and hieroglyphic inscriptions! The soil of Egypt has been especially productive along these lines. There is every warrant for encouragement to the supporters of excavation and discovery in Bible lands. —"Journal of Religion."

BY WAY OF SUGGESTION.

If we desire joy and good will upon the whole wide earth, with the children we must begin. **The Citizens of Tomorrow** are the mightiest community for good or ill.

The race marches forward (or backward) on the feet of little children. The first ten years are the destiny years. Let us be kings of springtime! Let us drive ignorance, disease, and shadow away from the realms of childhood!—Sydney Walton.

In the Middle Ages great artists and master craftsmen decorated the windows of cathedrals throughout Europe with graphic representations of Biblical stories. These windows served the double purpose of decoration and instruction. They were pleasing artistically, and at the same time served to familiarize the people with the figures and parables of the Old and New Testament.

The psychology of the appeal which these windows held is elemental. We know that human beings are either eye-minded or ear-minded, that is, some people learn more easily by being told a certain thing, while others acquire the same knowledge more readily by reading it in print or seeing it in a picture. A certain eye-minded philosopher has said, "A picture is worth 10,000 words."

Moving pictures can serve the same purpose in the 20th century that stained glass served in the 12th century, and the Harmon Foundation is attempting to produce movies of that sort. The films will not take the place of the sermon, but will illustrate it. It seems to me that a one-reel picture can be used in connection with almost any evening service.—William E. Harmon.

We have no harvest festival in our Prayer Book. The reason is rather curious. It comes in at the dead season, between Trinity and Christmas. This is simply an accident. It is because we have imported our religion from the East. Thus Easter in Palestine had a natural symbolism which we in England have missed. Easter was at the time of harvest.

We are quite right, therefore, in making much of the **Harvest Thanksgiving** in

spite of the silence of the Prayer Book. It is a mere accident, due to the difference of climate, that the great festivals of the church have lost their connection with the crops. But these simple rejoicings for God's good gifts have been deepened and spiritualized by Christianity.—Dean Inge.

Churches are no longer standardized, though a few pastors are suffering from the dry rot of standardized activities. We must think in types not of the big, successful, outstanding churches, but in the terms of arousing the weaker churches. We must help to get efficiency out of the little churches that are not doing anything. We must enter into helpfulness with churches whose spirituality is being dragged down, and must awaken them to the great challenge, must convey the thrill of the heroic that is in the work of the Christian church. We must ourselves be an example. We must all unite in great, incarnate, consecrated passion for the salvation of souls.

We must waken the laity to interest in the work. The smoke of the country's chimneys, indicating vast waste of fuel, is as nothing to the waste of power throughout the churches because of unenlisted laymen. Little groups in each church do the work of that church. If 50 people of my own congregation of 2000 should all at once be lost, I would be left flat on my back. We have got to do teamwork in the matter of approaching givers.

The Boards and the promotional forces of the church should send to the pastors new Acts of the Apostles, a new narrative of the Holy Ghost enacted in our own life today through the examples of Christian service that are worth more than a hundred sermons. Feed these into the life of the church of today, and they would inflame the church with vast zeal!—Dr. Joseph A. Vance.

Church Garden Clubs.

A church run down at the heel is so poor an advertisement of the "beauty of holiness" that loyal church members and nature-lovers throughout the country are joining enthusiastically in a new movement to beautify church grounds.

Rural and village congregations, and those which have no funds for landscape architects or costly nursery stock, may use wild shrubs growing in the vicinity to produce a gratifying change in the appearance of their place of worship.

An advisory service to guide them in making plans, choosing the right plants, and securing attractive results, is now available through the Church Garden Clubs department of the National Plant, Flower and Fruit Guild, with headquarters at 70 Fifth Avenue, New York City.

Dr. Joseph P. Porter, authority on floriculture at Cornell University, has made a number of practical suggestions which have been compiled by the Guild in a new booklet entitled "Beautifying the Church Grounds." His suggestions cover the making of the original plan, preparing the ground, laying out lawns and walks, selecting and transplanting shrubs and flowers, and keeping up interest through the formation of a local Church Garden Club.

How one village church declared a field day and profited by the volunteer efforts of its men and women to clean and adorn its grounds with practically no expense, is told in detail. Not only did the church become a new center of interest in the community, but its influence spread to the other public buildings and to private dwelling houses, so that now the whole village has become cleaner and more attractive.

A "Garden of Memory" that may add a special charm to church grounds is described in the book. Other ideas given are those of a living Christmas tree, with decorative possibilities for the whole year, and a picnic grove adjacent to the church, laid out with an eye to the social life of the church.

Under the direction of a committee of prominent landscape architects, the National Plant, Flower and Fruit Guild is offering to assist in the organization of Church Garden Clubs and to check over plans for church grounds submitted in advance by local groups. A charge of 15 cents is made for the book. When more detailed information is needed by any local Church Garden Club, the Guild will furnish it on request.

One hundred copies of the pamphlet have been ordered by the home mission society of one denomination, to be distributed among their newly erected churches. Leaders in other denominations have greeted the plan enthusiastically, and have offered to call it to the attention of local congregations.

Mrs. John Wood Stewart is the founder of the Guild, and Dr. John H. Finley is national president.

A Drive for Souls.

Rev. H. C. Morrison, D. D.

It should be kept in mind that the all-important thing in church work, life and objective, should be the salvation of souls. Jesus taught us that there is one thing needful, that is, eternal life.

What does it amount to to have a magnificent church building, a scholarly pastor, great congregations, large collections, and what people call a good time socially, if we are not bringing sinners to Christ? The thing of supreme importance is to find the prodigal far away from the Father's house and bring him back to the open arms of his mercy.

God so loved the world that he gave his Son,—for what? That the lost might be found, redeemed, brought into the kingdom of his grace, and eventually into the heavenly glory. This should be remembered as the supreme end and object of all phases of church work. If souls are not won to Christ, then we have failed, utterly failed, in the great work to which we are called.

No minister of the gospel, no church organization, no congregation claiming to be the disciples of Christ, can be satisfied with various and sundry programs, plans, efforts of one kind and another, that do not lead up to the attracting of the attention, fixing conviction, and drawing the unsaved by the cords of love and the power of the gospel to the Lord Jesus for salvation.

To the onlooker it seems that there are handsome church buildings, well educated pastors, large congregations, the collection of much money, many gatherings of a social character, much feasting, suppering, dining, speechifying, and yet the main object of the church—the salvation of sinners,—lost sight of, entirely forgotten, the people going on cheerfully, seeming to have a good time! The pastor is popular, well paid, the people would not give him up and are eager to retain him, but where are the souls? Who is being led to Christ? Who is being born again, made new in Christ? What shall we have in the way of redeemed souls to show to our Master as the result of our faith, love and labor, when he appears?

We have had many church drives: drives for missions, drives for education, drives for the benefit of aged ministers, drives for larger attendance at Sunday school. Certainly we cannot object to these drives, as they are important, and we need to be stirred up along these lines, to be urged forward in the discharge of Christian duty. How would it do to have a great drive for human souls? Not to see how many people we could persuade to unite with some church, but how many lost souls we could stir up to flee from the wrath to come, to seek and find the Lord Jesus as a personal Saviour.

A drive for souls could be made interesting. People would respond. There could be a day for fasting and prayer, there could be a week of prayer, there could be days of hunting among the people, prayers in their homes, solicitation of friends on the streets, on the farms, in the shops and woods and mines, and everywhere where there are lost sheep, with exhortations, entreaties, warnings and invitations to come to our revival. "Come and see what the Lord is doing! The whole church is praying for you! We are having great singing and earnest preaching. God is in our midst!"

Revivals of religion are most interesting. They draw, they instruct, entertain, fascinate, produce conviction, sorrow for sin and repentance, and lead to saving faith and rejoicing in the Lord. I have never seen anything finer than the church membership stirred, awakened, determined to win souls to Christ.

It seems to me that a great drive for souls, a gracious revival of religion where people forgive one another, love one another, and unite themselves to win their fellow-beings, is as near heaven on earth as we can hope to see this side of the millennium!—"Pentecostal Herald."

CURRENT THOUGHT.

Not credulity but historical method demands that we now recognize traditions, or the nucleus of fact to be drawn from them, as a body of sources now to be restored to their proper chronological position in the succession of surviving evidences which reveal to us the past career of man on earth. —Prof. James Henry Breasted.

Is an hypothesis only a guess? Hypothesis, speculation, is of two kinds. Le-

gitimate speculation starts from known facts, proceeds in the direction indicated by those facts, and never goes beyond possible compatibility with them: this is not a guess. Illegitimate speculation violates some or all of the conditions of legitimate speculation: this is a guess. Even if one happens to light upon the truth, the process of arriving was only a happy guess.—Dr. Melvin Grove Kyle.

"Lord teach us to pray!" **The four points of prayer** as recorded in St. Luke's Gospel are:

(1) "Father, hallowed be thy name!" extending the mind and heart upward toward God in ADORATION and SURRENDER;

(2) "Thy kingdom come!" extending the mind and heart outward toward man's need in COMPASSION and INTERCESSION;

(3) "Give us day by day our daily bread!" extending the mind and heart downward to the material necessities of life in SUPPLICATION and THANKSGIVING;

(4) "Forgive us our sins, for we ourselves also forgive everyone that is indebted to us!" extending the mind and heart forward into FREEDOM through FAITH.

I was in the train not long ago, and in the same carriage was a young fellow, a student from Liverpool. I asked him if he knew the Lord, and he said that he did.

"Have you known him long?"

"Three years."

"What led you to the Lord?"

"Well," he answered, "it was seeing the joy that other people had and that I had not. I realized that they had something which I did not possess."

"How did you find the joy?"

"I just took a text out of the Song of Solomon, and made it a daily prayer until God answered it."

The text was this: "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it!" A most unusual text, but there is **the power of the Word of God** leading a young university man to the Lord.

What confidence it ought to give us in sending portions of the Word hither and thither! If we do the sowing, God will see to the growing. The cry from the fields is, Who will show us any good?—Bishop Taylor Smith.

A New York preacher said not long ago:

"One of our most venerated and far-seeing citizens recently remarked that in his 80 years of active life, associated with some of the most stirring events in the commonwealth, he had never seen such an orgy of lawlessness as that through which we are living now. Startled into thoughtfulness by this assertion, I made some interesting discoveries, namely, that I could not recall ever having preached a sermon on obedience, that I could not recall ever having heard a sermon on obedience, that when I searched volume after volume of modern addresses and sermons I did not run upon any that dealt with **respect for and obedience to authority.** There were plenty on freedom, on the emancipation of the individual, on the outgrowing of old restraints, but few, if any, upon the necessity and glory of being mastered by what rightfully masters us. The impression began to sink in that our orgy of lawlessness is not an accident, nor merely a post-war psychological reaction, but that it is the natural fruitage of deep-rooted tendencies in our thinking which have affected alike our religion and our law."

Our Cat.

We live in the country, and possess a cat. More strictly, there is a cat which adheres to our establishment.

It is a cat of a fierce fidelity to its own elementary instincts. It sets out in the morning, and having rested during the heat of the day, it emerges again in the cool of the evening.

We hate to observe the manner of its return. It licks its lips and struts with such pride as to leave us in no doubt of the horrid success of its ventures. Yet the other day we watched it being beaten at its game. It set itself to stalk a bird. It set all its diabolical machinery to work. It slunk, and glared, and edged forward. But the little bird kept an eye on him and hopped gaily well ahead. At last our brute leapt forward, but the little bird leapt upwards into the air. Whereupon we made a note in our mind of a counsel to this effect: the only way to wrestle with certain enemies of the soul is to leave their ground. We are saved from an assault only by leaving the place and the level on which alone the seduction operates.—Dr. John A. Hutton.

THE MISSION FIELD: AT HOME AND ABROAD.

The August number of "China's Millions," organ of the China Inland Mission, presents a series of articles by **"Children of the Mission"** who have chosen to follow their fathers and mothers into the same work for God in China. There are some 50 missionaries of the second generation now at work.

The schools for boys and for girls at Chefoo are credited with having largely influenced young people to return to China and enter the work.

In connection with a translation of "Pilgrim's Progress" into Chinese, Mr. Gibson of the English Presbyterian Mission at Swatow says of a native preacher who is serving as personal teacher:

"I am using him at present to go over a translation of the second part of the 'Pilgrim's Progress.' It is interesting to see **John Bunyan appealing to a modern young man** on this side of the world. He laughs out loud often as I read to him. We have already begun to print, and are using for the purpose an ancient grant from the Religious Tract Society for the production of new literature."

The government is **testing the Christian schools** most severely, commanding them to make all Bible study and chapel services voluntary attendance, and now are also telling them to cut tuitions until they cannot carry on if they obey. It is one thing to have attendance voluntary in Christian countries where the main facts of Christ's life and purpose are known, but here it is these facts presented to the young that bring them to know him. How can they know without being told? We missionaries need your prayers that we may not sell our Lord for a few pieces of silver. We need to see as clearly as the Chinese that we are out here for a purpose that we ought not to compromise.—Mrs. H. M. Goddard, China.

A new slogan is being heard throughout Islam in these days. It is but a whispered phrase, and it is not so new, though its wider use is eloquent of the spreading consciousness of Islamic unity: **"Sarikat Islam."** It is heard from beyond the Burman frontier down to distant Java, and from Afghanistan to the Niger Delta. There has been much puzzling over its meaning and significance. It represents, meantime, nothing more than a gain to Islam in the acceptance of the idea of a Moslem interest greater than the personal, the local, the tribal and even the national. It means, literally, if I have not forgotten my Haussa tongue, "Islam First!" or, equally literally, "Islam Dominant!"

Modernism, nationalism, all the surface elements and developmental phases of the spreading lands of Islam, acknowledge the higher platform and the greater interest: the conservation of a mighty religious force. . . . .

With the tendency to organize on modern lines,—to guide its affairs by a council of the peoples rather than through a figurehead, —Mohammedanism in its concern for the care of its Holy Places and its pilgrims would seem to declare that the first regard of its millions must be—the faith.

Islam closes its ranks!—Thomas Chalmers Whyte.

According to an article in the "Round Table" entitled, **"The Disabilities of Rural India,"** that country is carrying 16,000,000 surplus oxen and 8,500,000 surplus cows at an annual loss of £117,600,000.

The writer points out that "the regard, even veneration, which some of the people have for all forms of animal life prevents them from restricting its multiplication, even when it comes into direct economic competition with man for the produce of the soil, or makes it impossible for him to develop it to its full capacity," and asks, "What other country in the world pays such a staggering price for the veneration of an animal?"

Though not on the same scale as in India many natives of South Africa are keeping themselves in poverty because they "love to fill their eyes with cattle." Thousands of oxen, idle for most of the year, are eating their heads off: they fail to earn for their owners their keep. The writer, in the article quoted above, says, "If the people would keep their animals in proper subjection, there is no reason why India should not be the most prosperous country on earth." It is high time for more of the enlightened

among the Bantu to begin to discover the economic principles of successful stock farming, and to put them into practice, not only for their own sakes, but also as an example to their less enlightened neighbors.

The average man who has a family to support and educate cannot afford to feed also for an indefinite period a herd of idle oxen, no matter how pleasant they may be in his eyes and stimulating to his pride.—"South African Outlook."

Self-Support and Coöperation in Porto Rico.

Rev. C. S. Detweiler of the Baptist church has recently returned from a visit to the West Indies. In the "Presbyterian Survey" he makes some interesting statements concerning developments in Porto Rico.

"Establishment of self-supporting evangelical churches under the conditions of depressing poverty which prevail among the masses there is no small achievement. A theological seminary has been developed, and with the coming forward of a new generation educated in the public schools the whole character of the churches has been changed. The latest report of the Evangelical Union, comprising all but three small Protestant bodies, gives a total of 200 churches, with a communicant membership of 13,000, 383 Sunday schools with an enrolment of 26,000, and church property valued at nearly two million dollars. There are now several self-supporting churches, and a large number approaching self-support. While members are for the most part poor, they are thrifty wage-earners, and intelligent above the average of their neighbors. An unusually large proportion of the Porto Rican public school teachers are evangelicals, many of whom serve also as Sunday school teachers.

"Porto Rico has been notable among mission fields for the successful demonstration of interdenominational coöperation. With the exception of a few large centers where there is room for all, there is but one Protestant church in a town. Mission reports for the past few years indicate a healthy normal growth in Sunday school attendance, in membership, and in offerings for self-support. Everywhere church buildings are being outgrown, and children are crowding in the Sunday schools as never before."

Radio as a Mission Force.

I wish I knew more about radio. In Hermosillo, Mexico, not long ago the director of the largest private school in the state listened to an English sermon from somewhere in the United States. Though his understanding of English is limited, and he is a materialist who for many reasons does not enter any church, nevertheless he was so moved that he nearly wept as he listened to that service over the radio. Many of the student body were present.

Is radio a way out? I believe it is worthwhile for some Christian radio fan to consider. These groups and friends in many places could pay for all of the local expense and for some one to learn how to operate it. Many private or liberal groups would no doubt want to enjoy the opportunity. Americans could preach in the United States, and Mexican ministers in Mexico, and reach a thousand where now they touch fifty. In Mexico this would not be a stay-at-home proposition, as in the United States, but to go to listen and worship the unseen Creator of all good things. As Americans may not preach in Mexico, such a transmitter in El Paso, Texas, or other suitable location, might become a mighty factor in the evangelization and education of hundreds of groups interested. Evangelical Mexicans rather oppose movies, and if they did not, they are too expensive and difficult to operate, but the radio is different.—Rev. H. T. Wagner.

Huguenot Missionary Society of South Africa.

The history of our mission work can be divided into four stages: first the pioneering stage, second the evangelistic stage, third the educational stage, lastly self-help.

Thirty-five years ago a young man came to Mashonaland, and with his oxwagon slowly climbed a high mountain. There was no road, and it was a difficult journey. When he reached the top he put up his tent. The pole of his tent took root, and today one will find a tree there of Rhodesian teak: the natives call it Mubuaropo, or blood tree, for the sap is red. This young man was Rev. Andrew Louw of the Paarl, the pioneer of our mission.

First of all he had to get permission from the paramount chief, Mugabi, to start a mission. It was slow work, reducing the

language to writing, visiting the people, winning their confidence, getting them to come to the services, to send their children to the school. But today we have 338 schools, 19,000-20,000 children in these schools, 196 head teachers, 280 younger teachers, and 214 monitors. We have our dictionary, grammar and school books, the former the work of Mrs. Andrew Louw, who was formerly a student here in the Huguenot Seminary, and whose story has been told in "The Pieter Malan Fund."

The natives are superstitious. If a child's upper teeth come before the under they think it a bad sign, and sometimes the missionary has to take out the teeth so the baby may be allowed to live. As in other countries, the medical work is of first importance. The native does not care much for what you tell him until you can do something for him, and then he is ready to listen.—Rev. A. C. Jackson, Mashonaland.

Christian Character in the New Hebrides.

A writer who repudiated any pretence of being a friend of missionary work, but averred that he believed in fair play, recently wrote a letter to an English paper telling of a remarkable experience that befell him in connection with a visit that he had paid to the New Hebrides to see a friend of his who was a trader there.

I landed at one of the Central Islands of the New Hebrides, on which my planter friend had his store, and found my way to his place. There stood the store, open at the end to any who might wish to enter, and with an array of goods displayed such as would delight the eye and intensify the cupidity of any native.

Along the shelf there were lying axes and knives, mirrors, bright colored fabrics, etc., etc., and at the far end, on a table, were some papers and some money, as though it had been left for a momentary absence. But no one was about.

I inquired of a native where my trader friend was. He did not know exactly, but thought he had gone off somewhere. I felt certain that he could only be a few minutes, and sauntered about examining the goods. An hour passed, and another, and still no sign of him, until I began to get fidgety, and made further inquiries, but with no better result. Further hours passed, and evening came on. Still no sign of my friend, and still with no protection for his goods and cash. Night followed, and I felt I had better stay in the store and guard the valuables.

Next day, to my relief, my friend returned, and after greeting him I inquired with astonishment what on earth he meant by going off and leaving everything unprotected and at the mercy of the thieving natives, even his cash on the table.

Quite calmly he replied: "Don't you know that all the natives hereabouts are Christians? They have been under the instruction of a brave old Scotch missionary, and my goods are as safe here, and safer, than they would be under lock and key in any civilized country. Not a thing is ever touched, and never would be, for the natives have got into their hearts that things that do not belong to them are sacred, and that to thieve as they used to do is contrary to the tenets of their new religion."

Such testimony of the value of missionary work needs no comment.—"John G. Paton Mission Quarterly."

> That thy church may be delivered from all scandal, sin and shame; from complicity with wrong and compromise with evil; from inconsistency, wavering and fear; and that it may shine as a light in the world, and be as a city set on a hill:
>
> We beseech thee to hear us, good Lord!

MORE ABOUT DAN CRAWFORD AND HIS WORK.

PERCY B. LAST.

Many readers of the **Record of Christian Work** are interested in Mr. Dan Crawford's work, the Luanza Mission, Congo Belge, and will be wondering how his decease will affect it.

Of course, the loss to the work, and indeed to Africa and the African, is irreparable. Other countries lose greatly too, to say nothing of those linked with him in the work.

Mrs. Crawford is simply wonderful these days, her one desire being to carry out plans

for the extension of the work made by her beloved husband just recently.

Miss Bryde, too, is doing noble work in assisting Mrs. Crawford in every way possible. Dr. Tilsley, who has been cabled for, will, we expect, soon be back.

Also because of Dan Crawford's faithful living, preaching and teaching there are many of those whom he called in a recent letter "native brethren, yes, my brethren beloved, raised by God and in the fellowship of God with me."

There are many of these who, unlike natives losing their chief and letting everything drop, as is so often done in African kingdoms, are today expressing in words and shewing by deeds and acts their set determination to carry on for God in Bible school work.

So many of these men in their prayers, although grief-stricken, are asking for power and wisdom to continue and increase in his service more than for comfort. This has greatly encouraged us all, and has been a great source of strength to Mrs. Crawford.

I need not say that we missionaries who have had the pleasure of working with Mr. Crawford count it an honor to do all in our power to carry out his wishes, and we trust that God will enable us to help in carrying out the plans left by our beloved leader.

Some of the native workers coming in from outlying districts have had interesting experiences.

A devoted elder, who at one time served the devil faithfully, was seriously ill when the news of Mr. Crawford's illness reached him, but he allowed some of his friends to carry him in a hammock. During the evening he fainted away, and had the following vision.

He tells me that he plainly saw his beloved "Father," and the following conversation occurred.

Mr. Crawford: "Don't go on traveling tonight, but stay at a small village just ahead, and Mrs. Crawford will send you some medicine!"

Elder: "Thank you, I will do so!"

Mr. Crawford: "How many new Bible schools are in building in your district?"

Elder: "Five, and one already completed, to which a teacher is going at once."

Mr. Crawford: "That's good! Just keep right on pushing out to untouched districts beyond! Don't slack off, but keep right on!"

Upon that he regained consciousness, gave orders to stop at the small village, and as he warmed himself by the fire the medicine arrived. All this happened just when his beloved leader was leaving this world for the gloryland.

Here is another incident!

An old warrior in God's warfare, who has done valiant service amid much serious opposition, was on his way here, hoping to arrive in time to see the one whom he loved.

He had a sore and swollen leg, but come he must. On the way he saw an unusual formation of clouds. His heart failed him, for he knew what it meant,—a great spirit had entered into heaven. The clouds could not receive him without falling back to let him pass. What spirit could it be but that of "Konga Vantu"?

Of course, chiefs have been coming in from many miles away, and these have been greatly struck by the spirit shewn by the native workers.

After a few days the teachers began to return to their various schools, saying that while they would like to stay longer together, yet the work of God called, and they were sure their beloved leader would wish them to return to their posts. So back they are going, some as far as 11 days' journey away.

We look to all of Dan Crawford's friends to continue their prayerful interest in this work. Plans for extension were left by our leader, and more Bible schools are being built, both up in this northern part of the field, and down south. We trust to carry out all these, and continue to press on to untouched places beyond.

The spirit shewn by the Bible school teachers at this time is a great tribute to our beloved leader's teaching and training, and we beseech you to continue in prayer on their behalf.

[NOTE: We are prepared as hitherto to receive funds for Dan Crawford's work. We hope to have some definite plans to propose after hearing from Mrs. Crawford.—Editor R. C. W.]

"BLESSED BE EGYPT!"

The Nile Mission Press has rounded out 21 years of service. Last year was about

the best of all. Its ten colporters in the Nile Valley sold 33,547 publications, and distributed free over 340,000 pieces of literature. The purchasers were mostly Copts, but included a fair proportion of Muslims. The Press does not print or distribute the Bible, which is the work of the Bible societies.

A new departure was made in conjunction with the Algiers Mission Band, opening a bookshop in Algiers from which it is hoped to extend the work not only throughout Algiers, but also Tunis and Morocco. In the hinterland great numbers of people were found who can read literary Arabic, which the Nile Press uses for the most part in its publications. There is opportunity for book depots in Damascus and Baghdad, and Khartoum or Omdurman, as well as in Cairo, Jerusalem, and Algiers.

A village market in Egypt visited by colporters of the Nile Mission Press. Observe the sugar cane for sale.

Egypt could be flooded with gospel literature if there were enough colporters. A colporter costs about $350 a year.

The Press publishes a number of tracts in Persian for the Persian Inter-Mission Council.

At the last annual meeting Rev. Francis Brading spoke in part as follows:

You must not imagine that the Sahara is just one weary waste of sand, and nothing else. There are thousands of oases, which make it a most fascinating place. Sometimes you go across a hundred miles without coming to a hillock, all the time across sand, with brackish water two feet below the surface. Then again for miles and miles one crosses nothing else but flat, weary salt wastes, with salt inches deep on the surface. Then, every now and again you come across the palm trees and find the oasis, with its community of people. The thing that struck me on making inquiries was this, that about 75 per cent of the men and boys in these oases can read literary Arabic, whereas right along the coast not 10 per cent of them can read. The reason is, I think, that in the oases they have plenty of time for study. There are also schools, to which they are willing to go to learn to read. So you have a wonderful possibility for disseminating Christian literature here. They have nothing else to read. The Koran is an expensive book, and you do not find many copies in an oasis. But give them Christian literature, and they will read it. So I do feel that the Nile Mission Press has done wisely in coming on the scene in the Barbary States, because there it has a field which is almost unparalleled.

There are thousands of these oases, some of them huge places. In one in the south of Algeria, where there is a station of the

Algiers Mission Band, there are 22,000 people, and about a quarter of a million date palms. When I arrived there I went to see two lady missionaries. There are today only two of these oases, amongst thousands, occupied by missionaries: one other mission station is closed because there is no one to send there.

It shamed me to think that to those that are open we had no men to send, and had to send ladies. I said to them:

"Don't you feel lonely sometimes?"

They replied: "Why, the Lord was never nearer to us than he is here!"

They have been laboring there for years and years.

When you get hold of these men who can read, you see the possibilities. One man is in training in Algiers now, and I believe he will become one of the preachers of the gospel later on.

I do thank God that something is to be attemped for the scattering of the seed in the Barbary States. The field is open. You can go right into Morocco now by railway. Oh, if there were only fifty or a hundred more workers to go out! We need young men. The Nile Mission Press needs young men. Young men, unmarried men,—for it means long journeys,—are wanted to go out to a work like this. We want young men to go out to scatter the seed. It is easy to learn the figures in Arabic, and then you can go into the market, readily make these people understand what you have to sell, and the price of it, and they buy. But more than that, where the people are too poor to buy, the Nile Mission Press will not let a man go without some portion of the Word, which, if he reads it and prays over it, may be the means of leading him to the Lord Jesus Christ. We do thank God therefore that he has raised up in Algeria a new opportunity, a new sphere of service for the Nile Mission Press.

HOW CHRISTIANITY SPREADS IN KOREA.

Rev. R. T. Coit.

Some twenty years ago a young Korean who was quite well educated in the old Chinese writings, and was from a good family socially, was converted, and having many friends in this section, he walked the 80-odd miles, as nearly all Koreans except the rich did in those days. Those were the days when there were no big roads, only small paths which wound in and out through the rice fields and over the hills.

On this trip he met several of his old friends in a wine shop, and so witnessed before them that three of them decided to look into the matter: so they sent one of their number back with him to attend the Bible classes led by the missionaries. So impressed was this one that he returned and gathered a number who met regularly for instruction. At first this movement was largely political, and they were looking for temporal blessings through the church, but after some six months of faithful teaching these three friends and a nucleus of believers remained.

These three each organized a group of Christians of which he became leader, and each year went at the regular time to the yearly Bible classes for instruction, meanwhile preaching in the villages and adding others to their groups. In time each was elected an elder.

Of this number, one elder, Sye, made diligent efforts to lead some of his friends on an island some twelve miles away, and was faithful in making trips there in all kinds of weather, on his own initiative. He finally won an old fisherman's youngest son, who had been a great gambler. He led his brothers, and then the old father and mother came, thus making one whole family Christian. This youngest son, who had been a prodigal and wasted all he made and was badly in debt, gradually paid off his debts and saved enough to build him a neat house, where he and his young wife gathered in the children, and a day school was started under the leadership of the elder's son, who was one of our own high school boys, trained by the missionaries. This made the fourth group, or Iron Island group.

Not far away was a larger island, and to this the old elder also went, and aided by one of his former companions, one of the three, Elder Pak, a group was started on this island. First among the very poor and ignorant, but finally these two won the leading old man on the island, who with his household became a leading Christian, and remained so until his death. Under the leadership of this man and his family, the

old church, which was an unsightly house, was sold, and two nice houses with a fine location secured for a church and school building. And here we have now a good primary church school and a substantial group of Christians. This is on Great Island.

Elder Pak had a friend of influence in a village by the river some ten miles away, so by frequent visits and constant witnessing he won a few friends, and another group was started, Asadi. This group was composed largely of young men, but a leader was found, and later a school was started for the young boys and girls of the believers.

In the home group of Pak, one day an old lady, a former maid in waiting to the queen, and a devout Buddhist who had not tasted meat for twenty years and observed all the rules of that sect, and made many prayers, but was not happy or in peace, was passing by the mountain church. Hearing singing, she was attracted, and stopped in, wondering what made these people so happy. She heard a simple gospel sermon, and was led to believe, and found the peace for which she sought. She returned to her home, and told her son, a great drinker of wine, that he must go the next Sunday, so to obey his aged mother he went, and after a few Sundays believed. He led his close friend, a great drunkard, to believe, and later moved to another village. He built a church in his side yard, where he and his mother gathered a group, which still continues a Christian group. Later he moved again and built a second church, and this still continues a group.

This friend, the great drunkard who was won by the old lady and her son, started a group which still remains in my field, though he later moved with his family to Manchuria, and started a group of Christians there. But before he moved he won one of the worst men in his village, who for ten years has been the faithful leader of his group and is now to be made an elder. Just near by was another village, Wuntang, and here the main man in the village was won, and his whole family, and a church was built there. He also is to be soon ordained an elder.

But the story does not end here, for half way between the villages where these groups are, lies another large village, formerly of the lower classes who cared for horses and messengers on government business. Here these Christians started a group, which in time called a pastor and flourished, having at times its ups and downs. Yet among those who came and believed was a bright young man, a former wine merchant. He was led to Christ, and became such an earnest student and worker that in time he was made a helper, and later an elder, and now is in the seminary.

Among those won in the home group of Pak was a honey merchant, Ki, who in time became an elder. Such was his zeal that he was instrumental in starting two new groups, which remain until today.

The young man who walked all the way from his home in Kwangju, 80 miles away, and won the three friends aforementioned, became in time a helper, then pastor, and is now serving two churches in my field. He visited another section about the time he won the three above, and won another close friend after six months of hard work. This man later started several groups, and became a helper, and after some years a minister. After several years of service in Dr. Pratt and Mr. Crane's field, he came to my field, and has just built a large church building in a nearby magistracy.

This in brief is the story of two Korean pastors, seven elders, and more than a dozen churches or groups of Christians. It illustrates the value of personal work, and of work by laymen, for each of these groups was started before these men were elders, and mostly before they were helpers. It was voluntary work, and was Christ's chosen way of witnessing of what Christ had done for them.

I could go on and show you how the work spread to other centers, but enough has been written to give you an idea of how the work grows here, and how he meant that it should spread everywhere. Transformed lives have followed and been the best argument for acceptance of the new found faith. There have been lapses which had to be dealt with, and there have been those who, like Demas, loved this present world, or like Judas, came from unworthy motives and had to be put out. But the Word of the Lord grows.

EDUCATION AND CHRISTIAN CHARACTER.*

Hon. Alvan T. Fuller,

Governor of Massachusetts

It is a pleasure for me to bring to the Mount Hermon School on its 45th Anniversary the greetings and best wishes of the Commonwealth of Massachusetts.

When Dr. Richard Smith invited me to come here I accepted with alacrity as a slight token of my appreciation of the service Dr. Smith has rendered me in the upbringing of four small children, as well as for his own character and attainments and public spirit. If Mount Hermon School has produced many men like Dr. Smith, then we should all indeed feel much in its debt.

I also recall out of the years of long ago three staunch, upright, progressive business men of unquestioned standing and integrity whom I knew well, also who were friends of D. L. Moody and Northfield. I do not suppose that you could pick out three men of larger experience and wider business connection, and with finer reputations, than these three men whom I might characterize as the Three Musketeers. I refer to Lewis A. Crossett of Boston, George E. Keith of Brockton, and Henry H. Proctor of Boston. It has never been my good fortune to know much about Northfield in an intimate way, but knowing these three men I have looked forward to this visit in order that I might observe the physical appearance of that institution to which they were so devoted.

Somewhere, sometime, I have heard it said that the genesis of the Northfield Schools was the great heart of D. L. Moody. He came to feel his need of an education such as schools might have given him, and the desire came to him to develop for others what would have done him good in his own youth. In those simple words is outlined the spirit of a true Christian, one who remembered his own trials and tribulations, remembered them so keenly and with such Christian charity that he would help others who had to travel the same road.

I have always looked forward to the time when my two boys would go to college, and of late years there have been two matters that have caused me particular concern.

One is the matter of human relationships in the college,—the relation between the student and the faculty; the oversight, if you please, by the faculty of the students' life and activities. There are many important matters that should be considered in sending a boy to college, but the part that particularly pulls at my heart strings is this: in the home the boy has been surrounded by good influences. He has had the loyal interest of his mother and father. What is going to happen to him when he goes to college? Who knows where he is, and what he is doing? I am now speaking of colleges in general.

Another matter that I think is being overlooked is the importance of maintaining compulsory chapel. I am sorry to see our colleges at the present time giving up this matter of compulsory chapel. I am sure these young men are going to find many compulsory things in afterlife much more distasteful to them than attending chapel.

Last June it was my privilege to be a guest at many of the college commencements, and I observed that the majority of commencement speakers, especially among the graduates, seemed to feel that education was the great cure-all for the ills of our democracy; that education would make for clean politics and the purification of American public life. But I think we need something more than education. What we need today in the public life of America is moral stamina and high moral standards, and it is to those who minister to our spiritual needs, and the religious organizations with which they are affiliated, that we must look to inculcate ideals and high standards in the minds of our future citizens.

In business and politics I have met a great many bright, clever, able men. There was no question about their ability: the doubt that was entertained about them had to do with their reliability, their integrity, their downright honesty. Nothing counts if a man is not honest, clean and straightforward. Therefore, as a practical man, it seems to me that many times we observe

* 45th Anniversary of Mount Hermon School. Governor Fuller is a Boston business man.

our educational institutions giving too much consideration to the structure and too little to the foundation.

We need to lay more emphasis upon the homely virtues. One of the reasons this country has lost its touch with justice is because it has lost its touch with Christianity. We haven't the same respect for Christian ideals and for religion that our fathers had fifty years ago. Who is responsible? Largely, we ourselves. We must remember that the younger generation is more interested in example than precept. It is not so much what we say as what we do. The thing is to set a good example, and everywhere is the need of laying emphasis upon the homely virtues.

I heard of a judge the other day who at nine o'clock at night was in one of our prisons talking to a young man who was to die the next morning, 28 years of age, a handsome young fellow. It was a world's pity!

As he was talking to him the guard came in with that terrible suit of clothes they must all wear at that awful ceremony, and he shrank from it. And the judge said to him:

"If you had one wish tonight, and it was not life or freedom, what would it be?"

He replied: "You know, sir, I was born and reared on a farm, and I ran away from home when I was 18 years old. The night I ran away I had a little baby brother who was sick, and they kept a kerosene lamp lit in the kitchen. I looked into my brothers' room, and my brothers were asleep. I looked into my sisters' room, and they were curled up on their pillow. I looked then into my parents' room, and I saw my mother's white face, and my father's gray hair on the pillow beside her, and then I went out into the night."

So strange is human nature that this man, who was to die in a few hours, stopped and smiled over a recollection. He said:

"You know, sir, the mist lay heavily on the pastures, and I stumbled over a cow. Then I went upon the hill, and looked down over the valley, and I could see that light shining through the window of my home. I know, sir, that light is shining at this minute there, and, sir, if I had one wish that could be granted, and it was not life

Gov. Alvan T. Fuller of Massachusetts.

and it was not freedom, it would be to go and stand outside that window for half an hour. I know they would not see me, but could I do that and see them once more, I think I could get into that terrible chair tomorrow morning and smile myself into forgetfulness!"

Gentlemen, you see it is to the home that the human heart, stripped of its illusions, and face to face with the realities of life and death, flies like a swallow to its nest, back through the intervening years to its childhood home, to its father's side, to its mother's knee!

Gentlemen of Mount Hermon School, it is in the home, in the college, that the youth of America must be grounded in the fundamentals of life, the homely virtues, truth, the teaching of the Bible: and we must remember that the protection the home influences give is the foundation of all law.

I have sometimes wondered if the luxury and self-indulgence of the present generation have made us too comfortable or too satisfied with ourselves, and too selfish; whether or not we have forgotten the virtues of our forbears in the sheltered lives we have

been living. Sometimes I think the hand of fate, stern and unrelenting, will strike from us the legacy born of extravagant luxury, and place before us in all their splendor the things that really count, and that we in our selfishness have nearly forgotten,—honor, truth, duty, and the great and compelling virtue of sacrifice, the exercise of which always points with uplifted finger straight to heaven.

The great spirit of Christianity is a compelling force not only of this assembly, but of every day at Mount Hermon since it was first established almost half a century ago.

We have the vision of a great man, and that man was D. L. Moody. Denied educational facilities himself, he sought them for others. But he did more than that: he wanted Christian character to go hand in hand with education. The call for Christian ideals and teachings as a part of education itself cannot be challenged successfully. When D. L. Moody said out of his experience with humanity that an educated rogue was a menace to society, he spoke a homely truth that has the pure gold of wisdom and understanding.

In founding the Mount Hermon School Mr. Moody gave the heritage of his splendid record and character, and that was the gift supreme. How much better life would be if some of its flippancies could be replaced by the sober, righteous and wholesome influence of true Christian character and action! What we need today is not the clatter and rattle of petty things. What we need is knowledge and vision, a vision of the Master and his teachings to mankind. This institution gives that, and gives it with spirit and compelling force. May its field of operation increase with the years, and outstrip its valiant progress in the years that are to come!

HOW TO KNOW THE WILL OF GOD.*

Rev. Samuel M. Shoemaker.

Thirty-three years ago a lithe and well-dressed Scotchman of middle age was visiting American universities and conferences. He was making public addresses and holding private interviews everywhere he went. He was a scientist of considerable reputation, and he was one of the first men to see his way through the problem of adopting a modern viewpoint toward history and science while keeping hold of a vital and personal evangelical Christianity. That man's name was Henry Drummond. They were widely different, but he was a close and understanding friend of D. L. Moody's and they worked together here, as they had worked together in England when Mr. Moody had been there years before.

Henry Drummond was a marvelous combination of analyst and partisan, scientist and enthusiast, investigator and propagandist. To many men is it given to be onlookers of life, who dissect it and anatomize it, and to many more is it given to throw themselves headlong into the thick of life as participants. Henry Drummond mixed those two elements in his personality in such a way as to make him of peculiar service to our generation. He was possessed of a considerable knowledge of science, and he loved the search for truth in scientific regions. But he loved men as well as truth, and the passion of his life was the winning of young men for Christ. He knew intimately well the hearts of thousands of men. I do not much listen to the pronouncements of men whose minds smell of books when they come to practical matters of religion; for I do not trust them unless they also know life. Henry Drummond knew life, and lived it richly.

Now any one who knows much about people spiritually comes to feel, sooner or later, that the greatest problem any of us face is the problem of what we shall do about the will of God. When we come to believe in God at all, we come to believe in him as having something definite to say about our lives. To say that we believe in the fact of the will of God is only to believe in God in the concrete. As you cannot pray without words, so you cannot

* Northfield Young Women's Conference, 1926. Mr. Shoemaker is a Protestant Episcopal rector in New York.

imagine God apart from his desires which touch us. There is at the heart of religion this marriage between the mystical and the moral. Henry Drummond, with inerrant insight, went often into this great problem. It was the love of his life to do the will of God. He was no glib and facile interpreter of what it was. He spent long hours searching his Bible for light on the question, and when he had finished his study, this scholar seeking a truth of metaphysics, this devotee Christian trying to know the heart and mind of his God, he wrote down in the fly-leaf of his Bible these eight points:

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that his will is in the line of the disagreeable.)
5. Meantime, do the next thing, for doing God's will in small things is the best preparation for knowing it in great things.
6. When decision and action are necessary, go ahead.
7. Never reconsider your decision when it is finally acted upon, and
8. You will probably not find out till afterwards, perhaps long afterwards, that you were led at all.

Let me take these steps one at a time, and embroider them a little in detail, reminding you first that I am not sure I have in everything caught the sense of Henry Drummond, and that I am packing my own meaning into his phrases!

1. Pray!

It is a common thing to run to God in petulant and frantic demand, asking him to tell us what to do. This may be the sudden reversal of a life of self-seeking and self-guidance, and it is not to be wondered at if not much guidance comes from him. What we often seek is his approval, not his will.

When we come in great honesty, having put our own wills behind us, seeking candidly the mind of the Lord, it is generally rather plain sailing. A mood or disposition comes upon us with light in it, or a direct thought flits across our mind with illumination. These experiences are too common amongst Christians for any of you to pooh-pooh them until you have tried honestly. But when we come only in curiosity, merely wondering what God might like us to do, quite different is the result. We get nowhere. Prayer is a fog, we rise from our knees anxious and fretful and in a stew. To find God's will in prayer demands a colossal honesty in our minds.

A man recently disputed my use of the word honesty in this connection: he said willingness and unselfishness I might use, but honesty implied dishonesty in coming to God with our minds made up. Yet this is precisely what we are when we prejudice the will of God by trying to twist it into our own will: we are not honest with facts, especially the great fact that God's plan may not be our plan. "My thoughts are not your thoughts" is true more often than we care to remember. So that to pray for God's will to be revealed we must be ready and willing to have it revealed, and come to him with an open mind.

There is in the city of New York the president of a great company. He is a devoted Christian, and it has been his practice to bring up his sons to attend church regularly on Sunday mornings till they are 21: after that they are free to choose for themselves.

One Sunday one of his sons came to him and said: "Father, there is a house party over in Morristown today, and if you don't mind I shall take the car and go over."

The father said: "Yes, son, you can go under one condition."

"What is that?" the son asked.

"That you will go upstairs and talk to God about it for fifteen minutes."

And the son said: "Well, Dad, I guess I won't go."

That boy had learned already that in the realized presence of God one sees things as they really are, if one is only honest and willing to see them.

Yet I recall a friend of mine speaking of his desire to know what he ought to do with his life. I asked if he had prayed about it. He said that he had, and he asked God what to do, but that if God had said certain things he would not have been will-

ing to do them. That is not prayer: it is a kind of blasphemy instead. It points the truth that no man can see the will of God who is not willing to see it.

One of Drummond's favorite verses in this connection was St. John 7. 17, "If any man willeth to do his will, he shall know." Wrapped up in that little verse there lies more empirical spiritual experience than almost anywhere else I know.

This, then, is the first guide, to pray.

2. Think!

There is a moral obligation to be as intelligent as you can. Turn over the possibilities in your mind! Face all the facts you can find, honestly and fearlessly! I am not afraid of too much thought in religion: I am afraid of too little of it. It is not sound reasoning which steals men's religion: it is half-baked rationalizing. Some people use their brains to convince themselves they ought to do what they want to do. Jesus says, against this kind of a thing, "Judge not according to appearance, but judge righteous judgment!"

It may be a good thing to put down the pros and cons in two written columns, and weigh one against the other. If the decision concerns your life work, face the needs of the world frankly, as well as your own qualifications! We are apt to be too subjective in some of these questions. I believe we do well to look out on the world, and ask what it is which that world needs most, and then ask ourselves how we can best supply that need, rather than to turn in upon ourselves and ask what riches and talents lie hidden within us which we must find a way to turn loose upon the world. Look out, and assemble all the facts you can! There is nothing the matter with using human brains so long as an honest character lies behind them.

But this is an age of more self-deception, under the guise of intellectual honesty, than any I know about. Remember, when all is said and done, that God may communicate his wish to you, and knock your thinking end-wise. To be thoroughgoingly intellectually honest, you will consider as the greatest factor of all the will of God.

3. Talk to wise people, but do not regard their decision as final!

That is, don't expect them to make up your mind for you! Consult them for what they are worth, but make the decision your own!

There are always a lot of people in the world who like to talk to ministers, as if we knew it all: they run to us to settle things they ought to be close enough to God to settle for themselves. And we are always in danger of priding ourselves upon our influence, and handing out packages of advice, when as a matter of fact we ought to be dealing with a larger issue, the issue of their surrender to God's will, and their own search for what it is. Now don't discuss this with just anybody you happen to think about, but with people who love God and his will and are themselves putting the kingdom of heaven first!

A friend of mine went to a business man in Philadelphia who had asked him to come into business with him. When he told him he had decided for the ministry, and asked what he thought of it, the business man said:

"You d—— f——!"

Now a man like that forfeits his right ever to advise anybody. A man who will drench a young man's aspirations with that kind of materialistic cold water is not fit to make suggestions to a pig.

Go to really wise people, wise with God's wisdom: he will often speak to you through them, as generally he does speak through others! But let this talk be for a clearing of the issue, not for a settlement of it. What they say to you is valid only in so far as it rings a bell in your own heart.

4. Beware of the bias of your own will but do not be too much afraid of it! (God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that his will is in the line of the disagreeable.)

Drummond was talking to Scotchmen with consciences a yard long when he added to his warning, "Beware of the bias of your own will," the balance of "but do not be too much afraid of it." I think the first half of it is probably more applicable to us. We are not likely to err on the side of interpreting God's will hardly, but softly. When you consult God and your mind is already partially made up, you need seriously to be aware of that bias, for it will

throw out all the calculations. Left to ourselves, we are likely to please ourselves. Erdman Harris says that the great American indoor sport is kidding one's self.

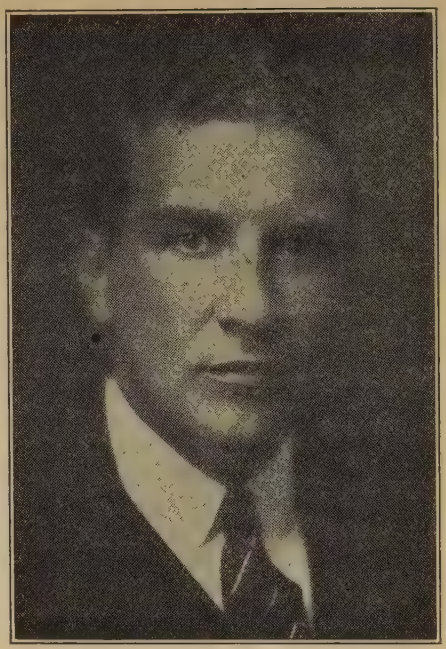
And yet we need the postscript too, "Do not be too much afraid of it! God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that his will is in the line of the disagreeable." It is a mistake, and a great one. I heard a woman say within a week that whatever was the hardest thing to do was probably God's will: but I do not believe that. Some people think that God goes around hunting up hard and unhappy jobs, then trailing them down and loading the jobs off on them. To make God that kind of a supernatural taskmaster is to be unChristian in our thought of him. There are hard jobs to be done, and somebody has got to do them, but I feel sure that God made us for a particular piece of work, and that we shall never be fully happy until we find that work. You may not think it looks like you would enjoy it, but if it is his place you will, and you will never really be happy anywhere else.

5. Meantime, do the next thing, for doing God's will in small things is the best preparation for knowing it in great things!

Some are so preoccupied with the obvious that they never get above it to take a look at the whole, but some also are so busy with the abstract they never see the concrete, nor complete the ordinary duty which stares them in the face. A man who is honestly living up to the light he has today will have more light tomorrow, when he needs it.

Sometimes God makes us wait for the full emergence of his plan. If we have been faithful in a few things, he will make us master of many things, revealing as much truth as we can live up to.

I know a man in business in down-town New York. He has been soundly changed in his own life, and he loves to bring Christ into the lives of men. He does not know whether God wants him to go into the ministry or not. Meanwhile he is doing a fine job in an insurance office, and working there until he is guided to go elsewhere. There is an enormous amount of common sense about real religion which we miss sometimes because it is not exactly the common sense of the world at large.



Rev. Samuel M. Shoemaker of New York.

6. When decision and action are necessary, go ahead!

Go ahead fearlessly! God will give you for each step as much light as you really need, and perhaps no more. You may see from here to the next corner, and there the path seems to turn down into the dark. Go that far, and more light will come! Do not wait till you see light on all the road before you!

Most of us never do. The Greeks used to wear lanterns on their shoes. These would throw light about three feet ahead of them, and they had to take one more step to get three feet more of light. So it is with finding the will of God. You may not see all the sides of a question of importance, yet you must decide it. God will give you enough light. Do not rush him or the situation, but when you must, let the hammer fall, act on all the light you have, and you will make no mistake! The more you trust God in critical situations, the more you will learn that you can trust him, and that if you will throw the onus of decision off yourself and on to him, giving him only

a ready and obedient will, you will be amazed at the way things work out for you.

7. Never reconsider your decision when it is finally acted upon!

That is of immense importance. Every thoughtful person, every conscientious person, wonders again and again about an old decision; wants to go back and tear it up by the roots and ask again why it was ever made. Some people do that about marriage. Many do it about their life's work. They acted in all good faith at the time, but later they question their own decision. It is a fatal thing to do. Now if the decision was made selfishly, we may have to make the best of a bad bargain; remembering that God has always a substitute will which goes into the game when the first-string will is put out. But if they acted under God so far as they understood, it was the best they could do. If trial and difficulty have come since, they were meant to have their place.

We should spend our lives on regrets,—and many do so spend them,—if we spent much time reconsidering decisions that have been already acted upon. Until a decision is acted upon, reconsider as much as you like, but afterwards go forward and banish fear!

8. You will not find out till afterwards, perhaps long afterwards, that you were led at all!

I should not put so much of an interval as Drummond implies, for I believe that we often know we acted rightly by a quick sense of being right, and sometimes by the manifest outworking of God's plan which shows itself quickly. Yet there is an immense truth here. He is talking about totals and broad outlines, and one finds that the great compensation for the steady fleeing-away of the years is a larger and longer look at one's own life, and a clearer view of the path by which he has come. One sees here just the right person coming across our path to point a truth, or to enlarge a horizon. There we came across that great book that turned us upward. In another place a great sorrow made us tender and kinder.

The map of the will of God is not like the track of a railway stretching away before us, but rather like the wake of a ship lying white behind us. We see best how clear that path is as we look back upon it over a long period of time.

I ask you today to look back across your own life,—not somebody else's, for we never know all the factors anywhere but in our own,—but look at your own life, and see whether, if you have acted according to your best judgment, and interpreted events with a will to find God's purpose, things have not marvelously worked together for good!

But we end where we began. Prayer is the heart of the discovery of the will of God. I will defend it against all comers that something happens when a man lays his life open before God, and asks him to make known his will, which cannot happen by any amount of uninspired thought or human direction. We see into the heart of things in prayer like that.

But that kind of prayer is impossible without radical and basic surrender to the will of God first. "If any man willeth to do his will,"—this means no grudging concession to God, but whole-hearted allegiance and the coöperation of one's whole self,—"he shall know."

The man who knows God's will is the man who loves it. The man who finds out what God wants is the man who cares what God wants, who feels upon him the same kind of burdens God feels and carries. If God can count on you he can commit his secrets to you. We have got to get on God's side before it is any use to ask what is God's plan.

As Drummond finished his address in Appleton Chapel at Harvard thirty-three years ago he said:

"Above all things, do not touch Christianity unless you are willing to seek the kingdom of God first! I promise you a miserable existence if you seek it second."

That is true. And the matter with many who call themselves Christians, and have never found any thrill and power in their religion, lies just there: they are not seeking the kingdom first. When you do come out on that side with all your heart, and seek the kingdom first, I can promise you not a miserable existence, but the only thing that satisfies on this side of eternity. It is the only thing that can ever keep you from being miserable, and those nearest to

you. I say to you that it will be the tragedy of your life to miss the will of God, and the standing and crowning success of your life to find it. There is no other success than to do what God wants you to do.

"Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Across the grave of that great man of God yonder on Round Top it is written, "He that doeth the will of God abideth forever." God give us the grace to ask, "Lord, what wilt thou have me to do?"

O God, who in thy love for us dost plan for us a way far better than our own, grant us to desire thy will above all things; and desiring it, to seek it; and seeking it, to find it; and finding it, to serve thee faithfully and to make thee known to men! Through Jesus Christ our Lord.

CHRIST AS A GOAD, A QUESTION, AND A VISION.*

Rev. Henry Sloane Coffin, D. D.

In that passage which was read a few moments ago from the 26th chapter of the Book of the Acts, Paul is giving us a bit of autobiography. As he speaks of Christ, of what Christ has meant to him, he says his religious experience has passed through three phases. In the first phase, Christ was to him a goad: "It is hard for thee to kick against the pricks." In the second phase, a brief phase, Christ was to him a question: "Who art thou?" And in the third, which was the dominating phase of his life, Christ was a heavenly vision.

A goad, a question, a vision. I think all our religious experiences have those three elements in them, and I dare say that those three elements have entered into the experience of each man in the course of this conference. Christ has been to him a goad, Christ has been a question, and let us hope that Christ is also a vision.

Goad.

It seems odd when you look at it from the human standpoint that Paul, brilliant pupil of Gamaliel in that college at Jerusalem, should have felt any compunctions, anything pricking, from the life of this Galilean carpenter who had been crucified outside the city walls a few months previous. Certainly a Galilean carpenter would not seem an important figure to be considered by the student of divinity in the class room of the distinguished Gamaliel; and yet from the contact that Saul of Tarsus had had with the lives of people who had come under the sway and influence of that dead Galilean carpenter there was a haunting presence in his life, and he finds himself kicking against the goad.

It is an odd circumstance that that life lived in an obscure corner of the world many centuries ago should still be a haunting presence sufficiently near to bring a group of students from a lot of colleges up to this place, spending a week just thinking of what he is and what he means to them. However you explain it, Christ is the supreme goad in the lives of men. Take it in the lives of those who have no use for him, who want to get rid of him, and who are perfectly frank in saying they want to get rid of him, he still is a goad.

Some of you are familiar with the writings of Samuel Butler, the man who wrote "Erewhon" and "The Way of all Flesh," and perhaps you have read his notes taken from his notebook. Samuel Butler was brought up among some stodgy religious people whom he afterward ridiculed, and he certainly went far from the conventional ideals of his time, living in open immorality through a large part of his career. And Samuel Butler put down in his notebook this:

"There will be no comfortable and safe development of our social arrangements,—I mean, we shall not get infanticide, and the permission of suicide, nor cheap and easy divorce,—till Jesus Christ's ghost has been laid." Then he adds with sarcasm: "And the best way to lay it is to be a moderate churchman."

That is an interesting statement of a man who repudiated the ethics of Jesus and the

* Northfield Student Y. M. C. A. Conference, 1926.
Dr. Coffin is now president of Union Theological Seminary, New York.

claims of Jesus, and yet he could not get away from that ghost. He saw that ghost everywhere upon the life of his time. He did not know how the ghost could be laid. It was the goad.

Or consider it in the lives of those who are sympathetic with him! Take a man who was a contemporary during half of his days of Samuel Butler,—George Tyrrell, the modernist Jesuit, who rapped the church of Rome and carried on a long battle with the papacy. George Tyrrell writes:

"Again and again I have been tempted to give up the struggle, but always the figure of that strange man hanging on the cross sends me back to my task again."

There is the goad. "I cannot give up."

I venture to say we have had that experience. We know there have been certain difficult things that we have been pushed to do simply by that compelling presence, and there have been a good many things that we have been kept away from just because of the prick that would not allow us to do them.

There are a good many today, when it is the fashion of the hour to throw off restraints, who complain bitterly of the hold that Christ has upon life. I happened to be overseas last winter, and in a London bookshop I picked up a slim volume of poems, published in the city of Oxford by an English poetess whose name was entirely unknown to me until that hour, Dorothy L. Sayers. It contained among others this poem, of which I will quote a few verses.

Go, bitter Christ, grim Christ! Haul if thou wilt
Thy bloody cross to thine own bleak Calvary!
When did I bid thee suffer for my guilt,
To bind intolerable claims on me?
I loathe thy sacrifice; I am sick of thee!

They say thou reignest from the cross. Thou dost,
And like a tyrant. Thou dost rule by tears,
Thou womanish Son of woman! Cease to thrust
Thy sordid tale of sorrows in my ears,
Jarring the music of my few short years!

Then she turns to the ideal which Christ offers of life, and here is the protest:

Thou liest, Christ, thou liest! Take it hence,
That mirror of strange glories! I am I:
What wouldst thou make of me? O cruel pretence,
Drive me not mad so with the mockery
Of that most lovely, unattainable lie!

O king, O captain, wasted, wan with scourging,
Strong beyond speech and wonderful with woe,
Whither relentless wilt thou still be urging
Thy maimed and halt that have not strength to go?

. . . . . .

Peace, peace, I follow. Why must we love thee so?

Now I imagine there are a good many people who have gone through just that experience. There has come a time in life when the pressure, the goad, of Christ upon them has been too great. They said, "I am going to have done with it," and they have not succeeded: they could not get away from it.

I wonder if I am speaking to anybody who has been through that experience? Some of you men may go through a similar experience when you go away from here. You have had concentrated in the days of this conference the appeal to service. A good many of you will go down from here to the rather relaxing days of a summer vacation amid pleasures of a holiday, when nothing serious is demanded of you; and this whole experience will seem to you remote, and you will wonder that you ever registered such inward resolves or made such decisions, and you will say, "It is impossible, it is impossible! It was all right while I was there. This is too idealistic. It is not for me." Well, remember you will not get away from the goad! Christ, when he once grips a life, holds on, and there will be the pricks.

It is a pretty hard thing and a terrible thing to live a life under occasional compulsions from Christ, yet I venture to say that that is the life that a good many so called Christian people live. They do not do certain things because the prick becomes too sharp, and they do a few other things because the prick forces them to it; and that is about all Christ means to them, an occasional goad. And sometimes as the years go by they do become a little more careless, and the goad does not prick as acutely as it once did.

Christ a goad, that is the first phase of Saint Paul's experience. The second phase was a question: "Who art thou, Lord?"

Question.

Some of you are a little restless under questions. You say, "Why raise these

questions, who is he? What difference does it make? Why not let him be just a haunting ideal? He is that. What is the value of doctrines, anyhow? Why should we think out these questions?" A good many of us are mentally lazy in any case; we do not want to think through these questions. What is the value of theology? Why should we think out exactly who Christ is? Of course we cannot ever say exactly who Christ is. We cannot compass him in our thought, and why give time to thinking about him? What difference does it make? Why put so much stress upon doctrines?

I suppose if you were asked to name the most outstanding American humorist, you would give the name of Mark Twain, a man who made two continents laugh during his lifetime, who keeps a good many laughing still as they read "Huckleberry Finn," "A Yankee at the Court of King Arthur," and the like. Have you read the autobiography of Mark Twain and discovered what he thought about life when he was by himself and serious? I do not say this was his whole explanation of life, but it was one mood that came over him, and came over him quite frequently. Listen!

"A myriad of men are born. They labor and sweat and struggle for bread. They squabble and scold and fight. They scramble for little mean advantages over each other. Age creeps upon them. Infirmities follow. Those they love are taken from them. At length ambition is dead, pride is dead; longing for release is in their place. It comes at last,—the only unpoisoned gift earth ever had for them,—and they vanish from a world where they were of no consequence. Then another myriad takes their place, and copies all they did, and goes along the same profitless road, and vanishes as they vanished,—to make room for another, and another, and a million more myriads to follow the same arid path through the same desert, and accomplish what the first myriad and all the myriads that came after it accomplished,—nothing!"

That is Mark Twain, the humorist, when he looked at life seriously. Suppose that is a true interpretation of this scheme of things! Suppose Jesus of Nazareth is just one more of these aimless myriads making his way across this planet of ours, that will have its brief day and cease to be, and all our race become extinct! Suppose that is a true interpretation of life, and if you are to believe what our behavioristic psychologists teach, that we are nothing but bundles of reactions to certain stimuli, what more have you in life?

The other day I happened to pick up a novel of John Galsworthy's, in which one character is a soldier, who in dying turns and says to those round about him:

"Waste no breath on me! You cannot help. Who knows, who knows? I have no hope, no faith, but I am adventuring. Goodbye!"

Look at that sentence, "I have no hope, no faith, but I am adventuring!" Suppose he is to be just a corpse in a graveyard, what room is there for adventure? Not much. The concluding word is a survival from a more devout period, "Goodbye." What does "Goodbye" mean but "God be with you"? Only as a man interprets life through the eyes of religion, with faith and hope, can there be any adventure.

It makes all the difference in the world what Jesus is, whether this goading ideal is after all a true interpretation of ultimate reality, whether those convictions for which Jesus shed his blood on Calvary are true, whether those standards which he left behind him are standards which conform to the ultimate structure of things.

Vision.

"Who art thou, Lord?" I dare say you who have been at this conference have been trying to answer that question.

You remember how Saint Paul answered it: "The light of the knowledge of the glory of God in the face of Jesus Christ." Jesus was to him not merely one among the many myriads of men: he was a unique life, who represented and embodied and revealed God.

The deity of our Lord Jesus Christ, so far from being a doctrine that you may or may not hold and it does not make much difference, is absolutely fundamental. If Jesus be for me the interpretation of ultimate reality, then I can look up and really believe in a Christlike God. If he be something less than that, who knows what is the ultimate reality?

Some years ago a Jewess in the city of

New York, a clever woman, a teacher in our Normal grade, who had been brought up in orthodox Judaism, who then passed to the Ethical Society, and then went through a great personal grief,—the young man to whom she was engaged was killed in a railway accident, and shortly thereafter her mother died, and she felt nothing to hold her up,—began attending a Christian church with one of her fellow teachers. At the close of a service she stopped and asked if she might have a few words with me. We went out into the chapel at the rear of the church, and this is what she said to me:

"I see it now."

I said: "What?"

"I see there is nothing that I can think of in the character of God that I do not see in Jesus Christ, and nothing that I need a God for that Jesus does not do for me."

To me that was the fullest and most complete and satisfying description of what Jesus Christ is, arrived at by personal experience. "Who art thou, Lord?" Jesus Christ is the interpretation of him who is above and through and in all.

Look what ground that gives us for faith in God! Have you ever asked yourself why you believe in God? If anybody asked me that question I would say I believe in God mainly because of the life of Jesus of Nazareth. And I will tell you why. This universe is the kind of a universe that produced him, and, what is more, this universe is the kind of a universe that was responsive to his faith. He did not go down to defeat with his dreams and his ideals and his convictions. It seemed so. People thought they had buried him and had done with him. Instead, the scheme of things has been answering that faith ever since, and he remains a goad, a haunting presence in our world, and the highest lives through succeeding generations have looked up and asked that question, "Who art thou, Lord?" and answered, "I see the light of the knowledge of the glory of God in the face of Jesus Christ,"—the heavenly vision, the vision of God.

And not only the vision of God, but for Saint Paul it was a vision of what God wanted of him personally. "To this end have I appeared unto thee, that thou mightest be a minister and a witness both of the things thou hast seen, and of the things wherein I will appear unto thee."

Men, this last night of this conference, if Northfield has meant to you what it has to a good many of us through the years, —my first student conference at Northfield goes back to the year 1893,—this has been supremely a vision of God and a vision of what he wants of us. We have been looking at ourselves, what our capacities are. We have been looking at the world roundabout, and asking where in this scheme of things can I fit most usefully. What is the greatest need that I can meet today? That is what the vision meant to Saint Paul.

It gave him two things, I think,—a sense of mission, "I have appeared unto thee for this thing," and not only a mission, but adequacy for its accomplishment. All through life Paul felt that someone else was with him: "Not I, but the grace of God that was with me." And if you can take those two things from here, a sense of something definite that the Lord Jesus Christ wants of you, and a consciousness of abiding power so that you can say, not immodestly, but as Saint Paul said it, "I can do all things in him that strengtheneth me," this will have been a week memorable in your experience.

A goad, yes, Christ is that. A question, yes. Let us hope that you have gone further than both of those, and he has become for you the vision, the master light of all your seeing, by whom you interpret the ultimate reality, and who is the guide of life.

There are three things you can do with what has been given you here so far as your own personal decisions are concerned, three things you can do with your lives as a result of this week. You can just drift. You have had certain stimuli given you, certain inspirations. Well and good, but you can drift. You will take up what job comes your way, you will fall into some niche that happens to open up: that may be the way in which you will go on with your life. That is the way unhappily I suppose four-fifths of the fellows in our colleges slip into their life work. Or you can let someone else settle it for you. You can

let father and mother carve out your life: I do not know anybody who is more fitted to do it than they. Or you can let some friend give you counsel. But what would Saint Paul's life have amounted to if he had submitted it to his parents in Tarsus, if he had said to them, "What would ye have me to do?" What would he have turned out to be? At most a learned Jewish rabbi. If he had asked Gamaliel what he was to do with himself, what would he have amounted to? Again, a learned Jewish rabbi, a contributor perhaps to the Talmud, some of whose sayings might have come down to this day, because he was a man of brilliant intellect. But that would have ended it.

I am not disparaging counsel that can come from outside, above all the counsel that comes from fathers and mothers, but in the last analysis there is only one thing a Christian can do: he must look up into the face of Jesus Christ, and say, "Lord, what wilt THOU have me to do?" It has got to be a personal matter that you settle with him and that he settles with you. That is the whole purpose of this conference. There is no use ending it on any other note. "Lord, what wilt thou have me to do?"

Take this audience as a whole, without disparaging it, I do not suppose we could say that we here, including the speaker, are the most representative leaders in our respective university communities. Some may be, but I suspect that this is a fairly average group. The remarkable thing about the Christian religion in its progress through the world is that it has not been led generally by outstanding individuals. These have been raised up occasionally, but the great bulk of the work of the Christian enterprise has been done by ordinary men and women, who had just one extraordinary quality,—devotion. Somebody put it this way: "It does not take much of a man to make a Christian, but it takes all that there is of him." Granted that we be just an average group from our college campuses, with the paganism that is round about, with the intellectual and moral difficulties which each man faces upon his campus, we have as gigantic a task before us as ever any group of men faced. Let us not blink at difficulties!

This is a hard time for earnest, aggressive, Christian service. Perhaps we ought to thank God that it is a hard time. It means that he trusts us, or he would not put us down in this particular time on the particular campus where we have to do our work, and with the outlooks that lie before us. Let us thank God for the difficulties! Are we asking just that question: "Lord, what wilt thou have me to do?" Christ always succeeds when a man asks that question in doing exactly what he did for Saint Paul, in concentrating that man's powers. Saint Paul said, "One thing I do," and it was because of the concentration of his life that he made that tremendous impact upon his day, an impact which still is felt with intense power in our time.

Some years ago I happened to be in Southern California in the valley back of Los Angeles. Some one spoke about a stream up in the mountains. It seemed to me a most inconsiderable brook to be called a stream. They could take the whole of that brook and put it into a wooden trough about twenty or twenty-four inches broad and certainly not more than eighteen inches deep. The whole of that stream could be captured and carried along in that trough, and I said something disparaging about it as a stream.

My friend said: "Well, come away down and let me show you something!"

So we walked quite a distance to a place where this stream was carried in this trough over a drop in a round, wooden tunnel, a drop of four or five hundred feet sheer, and fell upon the turbines of a great engine, and supplied the light and power for a not inconsiderable city. A small stream that you could speak of disparagingly, but when concentrated furnishing light and power for a large community!

If any here will take that single question and ask it honestly, "Lord, what wilt thou have me to do?"—I am not exaggerating, because dozens of men have done it, done it here in Northfield, done it ere they went away from a conference, given themselves to Christ,—he will take and concentrate them, and they will become sources of light and power in their generation.

(Other addresses by President Coffin will follow.)

THE MAN WHO CARRIED CHRIST'S CROSS.*

Rev. George A. Buttrick.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. Luke 23. 26.

Except for this chance meeting with Jesus, Simon the Cyrenian would, we judge, have remained forever unknown. Now his name and his deed are unforgettable.

Men and women came for an instant out of obscurity into the light of the presence of Jesus, and by that light were promptly immortalized. Dr. Maclaren compares them with ships sailing into the track of the moon's radiance, gleaming white for a moment, then swallowed up again in darkness. The comparison is true except in that last regard: they are not swallowed up again, they remain imprinted on the world's memory. Would Herod and Pontius Pilate have been known, save to a few scholars of history, but for the Peasant whom they despised, and whom they sent, without the charity of a second thought, to his death? Would any one have heard of the twelve disciples except for Christ? But the strangest of these human ships is surely Simon the Cyrenian. He sails for an instant into the path of light, then is gone, but not before that instant's picture has been flashed down history. He is the man who helped to carry the cross.

Simon was probably a Jew by descent. He came from the Jewish settlement of Cyrene, a busy and beautiful city in northern Africa. Doubtless he had traveled to Jerusalem to observe the Feast of Passover. At this festival the city was always densely crowded, and many pilgrims who could not find lodging within the city stayed in rough tents in the surrounding fields or slept in some quiet village near at hand.

The text tells us that Simon was "coming out of the country," where he had been staying at some wayside hostel or some village home. He had heard nothing of the excitement of the preceding night, how a freak religionist from Galilee had been arrested in the Garden of Olives, dragged to the court of the high priest, sent thence to the palace of the governor, and there sentenced to be crucified. Simon was walking along unconcernedly, thinking perhaps how splendid the Temple would be on that great day of the Feast,—its antiphonal hymns, its floating incense and marble columns, its holy of holies,—when suddenly, "as he passed by . . . ." So Mark's Gospel has it: "As he passed by."

There you strike the mystery of life. If Simon the Cyrenian had reached that street in Jerusalem five minutes earlier or five minutes later, if in walking in from his lodgings he had come a little more quickly or a little more slowly, this strange adventure would not have been his. If he had entered Jerusalem by another gate, or if the centurion's eye had fallen on some other man, Simon's history would have been totally different. Was there not a man in the novel "If Winter Comes," a Mr. Fargus, who whenever he lost a game of chess, would work back through the game and say, "There, that is where I made the false move! The whole pattern of the game would have been changed but for that"? Yes, the whole game of life is altered by the moving of a pawn, by a chance word, because we entered a city or a house by this gate instead of that.

"As he passed by." Was it chance? What is chance except a happening whose chain of antecedents is too intricate for us to follow? Then was it—God? When we begin to reflect how the tiniest act, the most inconsequential thought, may have issues which run out into eternity, life loses all calmness and all sanity unless we trust our faith in God's overruling providence. Furthermore, it is clear that conscience must be brought to bear upon the trifles of our lives as well as upon what we choose to call the "momentous questions." The challenge to my soul is likelier to be hidden in some trivial event than in some seemingly important choice. For Simon the test came not in the decision to leave his home and sail to distant Jerusalem: the test came

* Northfield Young Women's Conference, 1926. Mr. Buttrick is a Presbyterian minister in Buffalo.

suddenly when he was jostled by a crowd in a city street. An occasional conscience for "great moments" will not save me: there must be spirit of truth infusing every jot and syllable of experience.

Face to Face with Tragedy.

But what happened to Simon? He was caught in the swirl of a crowd following a strange procession. First and last came ranks of soldiers,—helmets, breastplates, shields, and spears,—two walls of iron. Between the walls two thieves each carrying a cross, and after them Another. Was he a thief? Simon could hear his breath coming hard, could see the weariness on his face. He was tottering beneath the load, the crossbeam of his gallows over his shoulder, the long stem dragging on the ground behind him. Was he a thief?

Simon had seen criminals carrying their crosses before, but he had never seen scribes, priests and doctors of the law demeaning themselves by joining with the riff-raff of the streets to witness a crucifixion. He had never heard such vindictive cries of "Crucify him!" And these simple folks who followed after the crowd, wringing their hands, love and sorrow burning in their eyes, who were they? So, on that morning Simon the Cyrenian kept step with the soldiers. He was confronted with tragedy.

It is a pivotal moment in any man's life when he comes face to face with tragedy. You are riding along overarched by the brilliant blue sky when suddenly you pass a home with a bunch of flowers and a purple ribbon tied to the door-knob. Somebody staggering along under a cross of sorrow! The world is full of such. What will you do? Have you any help to give, any conviction to speak about that somber thing called death?

Or you think in a flash of our modern factory system. Profits must be increased, the costs of operation reduced, and so our operatives tend a machine, perform a few routine motions endlessly, monotonously. There is no spur to initiative, there is no claim on interest, no joy in the making. Kipling pictured heaven in contrast:

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;

Rev. George A. Buttrick of Buffalo.

But each for the joy of the working, and each in his separate star,
Shall draw the thing as he sees it for the God of things as they are."

If that much imagined visitor from Mars were to visit our industrial system, see our chimneys belching smoke, hear the din and clatter of many wheels, see a should-be vital race dulled by monotony,—the light blown out within their brains, varying the deadening round of toil by amusements offering an ever more lurid thrill,—if that visitor could come he would wonder by what self-inflicted fate we had consigned ourselves to the infernal regions before our time. Of course, it is nobody's fault,—except that it is everybody's fault. But must these things be? Is this the communal order which God intended? What shall we do about this tragedy?

Or you read about this new engine of destruction or the other new preparation for war. There goes half a world staggering along under its cross! What will you do? What will you say? Will you do no more than echo the old parrot-cries about the need for national defence? All history has answered such cries in one satanic scream of irony. Nation Number 1 builds a dreadnought—only for defence. Nation Number 2 sees it, takes it as a threat, and builds a larger dreadnought. Nation Number 1 is deeply concerned about these militaristic tendencies in Nation Number 2, and builds another dreadnought to prepare against the new menace. Meanwhile it is so

helpful to world peace to have Nations Number 1 and Number 2 think of one another as threats. Suspicion grows until the air is filled with it like naphtha fumes. Any least misunderstanding will serve as a match and the earth is in flames! Yes, means of defence are necessary, but if they are not supplemented and redeemed by positive energies for peace, means of defence are devil's instruments. But what will you say? Careful what you say! They will call you a "pacifist" (even though you are not one,) unless you are careful. Better let the world stagger along under its cross to its next Calvary!

It is a pivotal moment in a man's life when he comes face to face with tragedy.

Spectators or Helpers.

But now look at Simon again! He is drawn into the tragedy. Jesus was tottering beneath the load. The priests would not help him: therein is their condemnation. The soldiers would have deemed it degradation. But there was Simon. He was big and strong. His skin was tanned by foreign sun, and evidently he was a stranger. He was fool enough to feel pity for the Galilean. (I am sure that centurion read sympathy on Simon's face! Had Simon mocked with the others, or been indifferent, he would not have been chosen.) So rough hands are laid on him, and he is walking between those iron walls, the light end of the cross on him and Jesus trudging along in front still carrying the heavier load. Strange turn of events for a man who a few moments ago was walking through summer fields listening for the silver trumpets of the Temple!

But every man has to decide of tragedy whether he will be a spectator or a bearer of the load. Jeremiah once prayed an unworthy prayer: "O that I had in the wilderness a lodge of wayfaring men, that I might leave my people and go from them!" It was not a hermitage he craved, not the lonely cottage of a recluse, but some wayside caravanserai,—"a lodge of wayfaring men,"—where he could see the busy procession of life, people coming and going intent on business or pleasure, without feeling any sense of responsibility.

I well remember the first time I stood on the balcony of the Grand Central Terminal in New York City. Crowds hurried to and fro, coming in to business, going away on far journeys, and I stood there with a curious and half-pleasant sense of detachment. These people were no concern of mine. I was a looker-on. "O that I had a lodge of wayfaring men that I might leave my people!" God had given to Jeremiah a mind to probe below the surface of things, eyes to see life's tragedies, a heart to feel, a conscience quickly stung with indignation, but the task was too hard: he craved the balcony view, he longed to escape.

We all have to decide whether we will watch Jesus carrying his cross, mere spectators, or whether we will help him carry it.

The philosopher Pythagoras was once asked by a tyrant king who he was and what might be his particular business in the world. He replied that at the Grecian games some came to contend for prizes, some to dispose of merchandise, some to enjoy themselves, and some to look on: and "I," he added, "am one of those who come to look on."

Francis Bacon comments on the story as follows: "But men must know that in the theater of man's life it is reserved only for God and angels to look on," and so makes the blasphemy worse. It is reserved for God to come to earth in lowly flesh and stagger down a narrow street bearing a cross because of men's sins!

Every one of us faces a choice. We can do as Simon the Cyrenian did,—help carry the cross, accept responsibility for lightening the earth's need,—even though we do not understand why we should, except that by some sure instinct we know the other alternative to be base,—or we can sit on the balcony and watch the procession pass. Simon helped to carry the cross.

His Reward.

Now see what came of it!

They trudged along within those iron walls, he and Jesus, sharing the load. On towards Calvary! Of what did they speak? What word of blessed gratitude did Jesus give? We shall never know.

But we envy Simon. Others ministered to the necessities of our Lord. One man loaned him the upper room for the last supper. Joseph of Arimathea would not allow his body to rest in a malefactor's grave, and gave him the new tomb which

he had made ready for his own burial. But Simon helped to carry the cross.

We have compassion for the cruel men who hurried Jesus to his destruction. Suppose them now to be forgiven, as Jesus prayed they might: suppose that in whatever realm they may be their guilt is washed away, yet it remains true that they laid impious hands on the Saviour of the world, spat on him, bowed their knees in mockery! But there was one man, dragged from the side of the street in the summer weather to help a criminal carry his gallows, and now it is an honor that a saint might covet.

The Gospel of Mark tells us that Simon was the father of Alexander and Rufus, as though these two young men were well known in the early Christian church. In those days it took much of a man to wear the name of Christian. How came they by their faith? Did they learn of Christ from their father? Was that his reward, to have two sons grow up to Christian heroism? If so, it was greater reward than if someone had made Simon a present of Asia, with Europe thrown in for good measure.

Suppose we forsake the balcony where we can be so comfortable, where we can watch the panorama of life,—its tragedies, its glitter, its fever, its toils, and its hopes,—watch it almost as though it were a moving picture,—and suppose we help to carry someone's cross! Suppose we say to ourselves, "I do not know what life means. I come in by one gate instead of another, and am suddenly confronted by tragedy. I do not understand it, but all that is high in me tells me I must share the load"! Suppose we take that stand, what reward is there? Sometimes there is no outward reward. Simon probably went all his life branded with the stigma of a gallows. But then, the real rewards of life are not outward. At least our own best faith will be our friend. At least we shall hear an inward "Well done!" And in the midst of the tragedy we shall meet Christ. For that is where Christ lives. Know ye not that the Son of man must suffer?

"Inasmuch," he says, "as ye have done it unto one of the least of these, ye have done it unto me."

(Several addresses by Mr. Buttrick will follow, one each month.)

FAITH.*

Rev. Robert M. Russell.

Thy faith hath made thee whole. Luke 18. 42.

Lord, increase our faith. Luke 17. 5.

Three weeks ago I received a letter from a member of my Bible class at the Girls' Conference of last year, and among other things in that letter were three sentences which I would read to you. She says:

"At the present moment I have little or no faith. Perhaps it is a phase which I will outgrow. I do not know."

And so tonight in the light of the experience of that honest young lady I wish to bring our thought to the story read of the blind man of Jericho who through faith came in search of light, in search of joy, in search of fellowship. He had heard through the nearby crowds a message of hope, that Jesus of Nazareth was passing by, and this creature of need demanded that mercy be shown unto him.

I would leave with you in this connection four simple pegs, so to speak, on which to hang your thought. I make no claim as to the originality of these pegs. I commend them to you that you may take them and use them in your own personal experience, and perchance in the leadership of those whom you meet in days which are to come.

I.

On this first peg I wish that you would hang this thought concerning this blind man of Jericho, that he was a man who realized his true condition.

There are so many persons in the world who do not intend to be cowardly, but they are. Fannie Hurst in a recent periodical speaks of those who come to doctors with that "If-there-is-anything-the-matter-with-me-I-don't-want-to-know-about-it" attitude,

* Northfield Young Women's Conference, 1926. Mr. Russell is a Presbyterian minister in Larchmont, N. Y.

so that they are unable to be helped. I wonder if there are not some of us who are perhaps partially blind in our spiritual experience who during these past days have assumed that attitude. They have said, "If there is anything the matter with me, I do not wish to know about it." Blind, and proud of it! They do not realize their true condition. Is it too much to say that unless we know something of our true condition we are in no circumstance to have the Master help us? You remember what he said to the crowd who were so sure of themselves that they said, "We see." Christ said unto them, "Your sin remaineth in you." Yet in all his dealings with those who knew of their limitations, manifest as they were, he possessed mercy for them.

I thought tonight at the supper table, as Dr. Grenfell's mission at Saint Anthony was mentioned, of an experience in that hospital at the close of the day as an elderly woman in company with her son came up from the dock and entered that hospital. The doctor turned to her and said:

"What can I do for you?"

She replied: "You are a doctor, aren't you? It is for you to tell what is the matter with me."

She and her son had rowed for miles; a spark of faith had brought her to that hospital; yet she could not because of her ignorance tell the symptoms of her true condition.

II.

That leads me to our second peg: that this blind man possessed not merely a realization of his true condition, but he possessed a faith that inquired, an inquiring faith.

He heard the stir about him: he would know who it was. Young women, when Jesus Christ comes into any community he causes such a stir that recognition must be given!

I heard recently of a statement made by a student in India. There had been some disagreement among Christian workers there, and that love of Christ which should predominate all Christian effort had been somewhere in the background. This Indian student with keen discernment speaking of Christians and their invasion into India, said something like this:

"Jesus' baggage has arrived, but not Jesus."

I wonder if that is not true in so many of our churches and homes and conferences, that Jesus' baggage has arrived with all the varied labels of travel, the multiplicity of organization, but Jesus has yet to arrive.

But the question that many ask day by day is, "Where can I find him?" I refer you to the New Testament again, and the experiences of those who lived in his time.

Think of the unexpected places where he was found! As the wise men discovered him in the manger, as his parents found him in the Temple, as his disciples found him so many times in the solitary places of prayer, as the two on the road to Emmaus found him unexpectedly on the busy highway,—where'er you search out with inquiring faith you will find him waiting and ready.

III.

A faith, then, that realizes its true condition; secondly, a faith that is inquiring; and, thirdly, a faith that perseveres.

I hope you young ladies will dwell with me in your own intimate experiences right on this point. Many of you have been at Northfield before. Some of you come here for a sort of annual religious manicure. You remind me of an advertisement of a Philadelphia store I heard of, "Permanent waves guaranteed for three months." We have a faith that leads us here. We seek a permanency. We are satisfied if it lasts for three months. We buck against the crowd, our associates, as we leave this place, and perhaps more troublesome than our companions, we go back from this height of experience and run into the sorest difficulties with those we love most and who most love us.

I think of a young girl who attended this conference some twelve years ago. A vision of her responsibility and loyalty to Jesus Christ came upon her, and she went home in enthusiasm to give of herself and of her possessions to the service of Christ. And where did spiritual jealousy come in but in the home, a Christian home? Unintentionally, I am sure, it was that the mother said with that dampness that chokes enthusiasm, "Be careful or you will be like So and So," who was an enthusiastic worker in church and Sunday school. Rather than face that chiding from home, prayer

dropped out, enthusiasm left, and it was years before that high attainment was reached again. Let us beware of spiritual jealousy!

May I give you briefly in this connection, under this third peg of the faith that persevered in the case of the blind man, three or four direct results which come to those of us who possess faith in the Christ?

One is that we gain convictions rather than opinions in life.

The question is asked so many times on this campus, "Does it really matter what one believes?" I say decidedly No, if you mean merely possessing opinions. If you have a bungalow mind, and think that you should arrange the summer furniture every time there is a conference or a religious gathering, and have nothing of a fixture in the house, I say No, it matters not. I do not ask that everything be put in its place and locked tight for life, but I ask that you possess convictions similar to the ferry slips, which yield and yet do not give way. Convictions then, rather than mere opinions.

Then I believe that faith, this persevering faith, causes an active response in life. When you let go and let God grip all that possesses you, there are results. Christ is asking for not merely mental assent: he is asking for deep, heart-felt devotion. You may recite in earnestness all the creeds of the universe, but if these creeds cause you to do nothing it proves that it is not faith, but rather the skeleton of faith.

Are you girls afraid of an earnest response in your life? Are you afraid to welcome a revival of the religion of Jesus Christ? Have you fearful thought of the cost it would mean to you? I ask you that question because you must face it. You cannot laugh it off today or tomorrow or through your college course, for it will haunt you. You cannot destroy your conscience, even though you smother it. We need revival. As an Indian student said it so well in writing to a friend, "We had a great rebible here recently," and what a recommendation to many of us hazy and blind in spirit, lacking truth as found in the Word of Almighty God! Convictions rather than opinions; an active response in life, and then life given to some of these truths which have stood and haunted us. Dead and ineffectual they have seemed, but truth never becomes vital unless you couple real faith with it.

Equally important comes the result, that I believe some are finding on this campus, a creative influence springing up within them. There has been unrest, there has been unsettlement, there has been dissatisfaction, and with it all through the gate of your thought and experience there has come cosmos. You have been reading the advertisements of life, the experiences of others. The creative influence within you has not had self-expression. Now, rather than read the advertisements God gives strength to create them. What you need as young people is not so much criticism as example, living advertisements.

IV.

Now for the last point, the last peg of our thought. This blind man realized his condition, he possessed an inquiring faith, he had a persevering faith against the crowd that would boo him down, until he gained the result,—Jesus of Nazareth had mercy upon him, and healed him. To me the greatest point of this entire story is in these words: "He received his sight, AND FOLLOWED HIM." That is the fourth and the last thought tonight, a faith that follows Jesus Christ.

You are going somewhere, every one of you. In your religious thought you are perhaps going on into rationalism, into agnosticism, into spiritualism, theosophy, Christian Science, Epicureanism. You are going somewhere. Before you move another step listen to the words of Peter as he made his request: "To WHOM shall we go?" Have you made the distinction between "whom" and "what"? They are as different as the vegetable kingdom is from the animal kingdom. To WHOM are you going, not to what. I am not so much interested in the question of what you believe as I am in the answer to the question, Whom do you trust? The doctrines of our various communions have seemingly divided us, but Christ unites us. Not what, but whom!

You know the words of John Oxenham, author of "Bees in Amber," when he says:

> Not what, but WHOM, I do believe,
> That in my darkest hour of need
> Hath comfort that no mortal creed
> To mortal man may give;—

Not what, but WHOM!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but WHOM!
WHO walks beside me in the gloom?
WHO shares the burden wearisome?
WHO all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?—
Not what I do believe,
BUT WHOM!
Not what,
BUT WHOM!

Canon Pritchard, the rector of the Episcopal church at Mount Kisco, N. Y., speaking in my church a few weeks ago, told of a friend, a minister, going to a new parish, who established the seemingly courageous precedent of going to each home and asking this question, and this question alone, "Does Christ live here?"

He called one afternoon at a home, and much perplexed the wife and mother of that family. In the evening she related the experience to her husband. Her husband said:

"You told him we were members of the church?"

She said: "Yes, but he said, 'That wasn't the question that I asked you. The question was, Does Christ live here?'"

"You told him," said the husband, "that we are generous contributors in the parish?"

"I did," she said; "but that was not the question that he asked. The question was, 'Does Christ live here?'"

So I leave with you tonight that question, which I trust will haunt each one of you as you face yourself in the looking glass, as you walk into your dormitories tonight, as you meet in fellowship in your goodnight meetings. I trust that every delegation leader, putting the question to herself in all sincerity, and then to those about her, will say, after this Lord's day of wondrous beauty and privilege and fellowship, "How will I answer that question within myself? Does Christ live within me?"

A book I would recommend to everyone is "The Christ of the Indian Road." I hope you will get it before you leave, and stay with it through the summer months. In the closing lines of that book the author tells of a beautiful custom in India at the time of marriage. The bride's friends meet with her, arrayed in their finest, and joyfully take her to the home of the bridegroom, and depart, leaving them alone. I cannot help but feel that there is a parable there for us at Northfield. With the leaders of all departments we would bring you as the bride unto Jesus Christ, and leave you in his sacred presence, that he may live with you, not merely for a day or a passing week, but through all eternity.

Lord God, increase our faith!

THE TEMPLED HILLS.*

Rev. George Luther Cady, D. D.

The historian tells us that on the romantic but fruitless Crusades the long, tortuous and tortured line marched wearied and worn for thousands of miles through forest and over mountains, and then emerged on the sun-blistered plains of Asia Minor. Men and women and little children dropped out by the way from hunger and thirst, and the remnant straggled on. Often they came to a hilltop, and saw in the valley or upon another hilltop athwart the Syrian sky some city with towers, and they would rush to the leaders and cry, "Is this Jerusalem? Is this Jerusalem?" The leader would shake his head and answer, "No, Jerusalem is not yet, Jerusalem is not yet!" Again after many days another city would flash upon their vision, and they would cry again, "Surely this is Jerusalem!" to be met again by the disappointing and heart-breaking answer, "No, Jerusalem is not yet!"

How often through the ages men have thought that they saw the New Jerusalem let down on the earth, and John's vision of a new world realized! Augustine saw his City of God. Sir Thomas More dreamed his Utopia. Sir Francis Bacon caught a vision of his New Atlantis. And such a vision our fathers had when one hundred and fifty years ago they gave to a war-

* Northfield Woman's Interdenomination Home Mission Conference, 1926.
Dr. Cady is secretary of the American Missionary Association.

cursed and king-ridden world the Declaration of Independence.

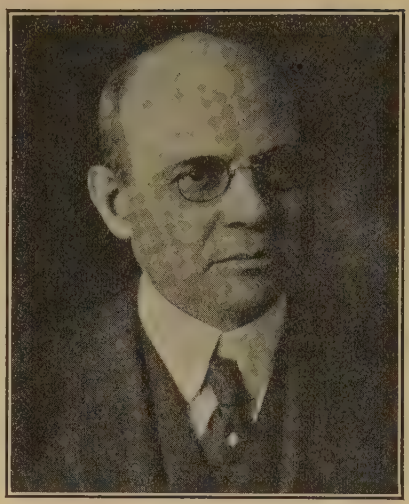
To many of us it has seemed as though this was New Jerusalem, the beginnings at least of the kingdom of God on earth. Yet glorious as it all is, and alluring as it seems to the nations of the earth, and mighty a vantage ground as we have achieved among the nations of the earth, one cannot open the newspaper in the morning and scan the tales of crime, of greed, of lawlessness, of bitter industrial war, of mad pursuit of material things, without shaking one's head and crying, "No, Jerusalem is not yet, Jerusalem is not yet!"

We are here for a week to study this America of ours. We shall look it fairly and squarely in the face, and we shall try to find out the weaknesses as well as the strengths, and discover how we can make it a real New Jerusalem. We shall turn our eyes away from the city and the hot pavements to our Templed Hills, we shall go back to where our nation began, and our fathers laid deep the foundations of American life, and dreamed of a better world.

For what is the basic trouble with America? President Coolidge has again just reminded us of what he so often calls us to consider, that the need of our land is not more material things, nor more laws, but more faith and more religion. He well says, "We cannot depend on government to do the work of religion. The government of a country never gets beyond the religion of a country. Peace, justice, humanity, charity, are not legislated into being. They are the work of divine grace."

America has a strange infatuation or obsession that the making of laws will transform America. Our Congress and our state legislatures have met and have turned out a grist of new laws by the thousands; and as they adjourned they have thought, "Now we have done it! We have saved America." But law never saved any nation, or America, the greatest law-passing nation in the earth, would now be a Paradise.

Prof. L. P. Jacks has said: "Treat man after the mind of Christ, as a being whose first need is for light and whose second need is for government, and you will find that as his need of light is progressively satisfied, his need of government will progressively diminish."



Dr. George L. Cady of New York.

In other words, what America needs, and the world through America, is just what we here have to give, and what we are here to learn the how and the why of giving,—the gospel of our Father God and our brother and Lord Jesus Christ. I am one who believes most profoundly that the gospel once honestly tried will save America and the world, if we will take Jesus in earnest. If Christ meant anything, it was that the principles that we fondly hope will control the lives of men in the world to come, will control their lives and relations here and now. He never presumed that men would have to wait for heaven to enjoy its fruits, and so he set the world to praying, "Thy kingdom come, thy will be done on earth as it is in heaven." We have never believed that, or if we have we have never attempted to live it.

And so again we are going to scan those more open spaces where our forefathers began their lives, and there built their temples. Once they were hills dotted with temples, and from them our fathers and mothers drew their strength. In the summer I attend a little church nestled in the hills of New Hampshire. Once every pew was taken and filled, but now there are not a score of people to be found there except in the summer. Once that little church sent out more ministers and missionaries than many a large city parish, but today the children are

scattered far and wide,—if there are children. Those temples in the hills must be revived, for now the strangers who once flocked into the city are finding their way into the country and back to the soil with which at home they were intimately acquainted. When we realize that the foreigner supplies us with most of our criminals,—85% of our bootleggers are foreign-born,—we are shocked into the realization that what they need is not government but light, and the church of Christ must give it. And we are here to learn what our own relations to them must be.

A certain perplexed gardener wrote the editor of an agricultural paper: "What shall I do with the dandelions in my yard?"

He received the reply: "Learn to love them!"

There is no other way with these peoples who come among us with their strange ways, their strange tongues, and their stranger ideas. It is Christ's way,—learn to love them! You cannot uproot them, but you can change them by love.

The burden laid on the church of Christ is vastly heavier than it has ever been before, because during the past few years the problems of a congested world and a changed world have come hurtling down upon us. It will cost in personal devotion and in personal possessions as never before, but there is no way of achieving such a priceless result by cheap methods. Every victory is costly in proportion to its worth, and if America to us and to God is so worthwhile, it may ask of us sacrifices such as we have never paid before. If so, then the church can say as the poet said of America:

Our mighty barque, with masts that rake the stars,
Has lagged too long in port, and we have drowsed,
An idle crew, or with wild mates caroused,
Forgetful of our part in freedom's wars.
But now at last, with sails taut to the spars,
Our ship must steer where blow, unhoused,
The winds of God beyond the shoals and bars.

THE POSITIVE ATTITUDE IN THE CHRISTIAN LIFE.*

President George B. Cutten.

Be not overcome of evil, but overcome evil with good! Romans 12. 21.

In our reading of the Bible—it is perhaps not entirely a lost art,—we inevitably find a difference between the Old and New Testaments, due to the different writers and the times in which they were written. While a number of differences might be mentioned, the one to which I wish to call your attention particularly this morning is the difference of attitude in connection with life, the Old Testament attitude being largely a negative one, while the New Testament attitude is largely positive.

The commandments of the Old Testament are negative: "Thou shalt not kill," "Thou shalt not steal," etc. The commandments of the New Testament are largely positive: "Thou shalt love the Lord thy God, thou shalt love thy neighbor as thyself,"—which Jesus said practically comprehended all the other commandments, and not only took them in, but added another element.

Unfortunately, however, the Christian church has never gotten away from the Old Testament attitude to any great extent, and we are still preaching Christianity with a negative attitude.

If you were asked in your home communities to pick out the best man in the community, you would probably pick out some one who is either too old or too infirm to do anything either good or bad, and you would say that he is a good man. Why? Because he has not done anything bad. Well, that is not goodness from the New Testament standpoint, whatever it may be from the Old Testament standpoint!

The disciples of Jesus, in trying to sum up what was best in his life, a few months or years afterward, said nothing about his sinlessness, but they said, putting it in a positive way, that Jesus went about doing good and healing those who were oppressed of the evil one.

Now, it is of those two attitudes, or rather, laying emphasis upon the positive attitude, that I want to speak to you this morning.

Psychology, or perhaps I might say, more

* Delivered at Northfield, 1926.
Dr. Cutten is president of Colgate University.

or less recent researches in psychology, have given us four or five suggestions that I want to bring to you, and then I want to apply them.

In the first place, there is one suggestion, not very new, which we call ideamotor action.

What does that mean? It means that any idea that we have in mind tends to express itself. It does not matter what it is. If I think enough about stepping off this platform, over I will go. Anything that is in my mind tends to express itself. Of course we have certain inhibitions, so that we prevent that expression at times, but that is the general tendency. And so the old writers said, "As a man thinketh in his heart, so is he!"

The Expulsive Effect of a New Idea.

The second suggestion is one somewhat similar, and that is, that we can only think of one thing at a time.

We can change our thoughts quickly, but the one thing is in our mind, and that occupies our attention. We cannot have two things there. We can change from one to the other, and we can compare them one with another, but the one thing stands out preëminently.

Thomas Chalmers wrote a marvelous sermon on "The Expulsive Power of a New Affection." When we get a new idea in our minds it drives out everything else. It is most interesting to note the history of that sermon, how it came to be written.

According to the story, Thomas Chalmers was riding on a stage coach, sitting on the seat with the stage driver. The four horses seemed to be going along well, but the driver unwound his whip, and after a minute struck the off leader right back of the ear.

Chalmers asked: "Why did you do that? That horse seemed to go along all right."

"Well," said the stage driver, "when he comes opposite that stump he always shies, and I thought I would give him something else to think about."

Chalmers went home and wrote that famous sermon on "The Expulsive Power of a New Affection." Instead of using the term "affection," use, if you will, "idea,"—the expulsive effect of a new idea.

Thus we have certain lines of what we call "New Thought" and certain kinds of faith-healing based upon this principle: if we are thinking of one thing, we cannot at the same time think of its opposite. We may have a toothache, and it may be severe. It is pretty hard to think of anything else when we have a toothache, but a fire alarm sounds, and immediately we jump to our feet, we run out of the house, and for three or four hours the toothache is entirely driven out of our minds. Then we settle down again, and it asserts itself. One idea had driven out the other.

Of course, if that is true, and also the suggestion which I gave just previous to this, that whatever is in our minds tends to express itself, we can understand the scientific value of, "Whatsoever things are true, and honest, and just, and pure, and lovely, and of good report, think on these things." There will only be one thing in the mind, and that will tend to express itself.

Other Outlets.

There has been a good deal written lately upon the subject of repression. We are told that we should not repress our children. Some of us have been living up to that so well that we are seeing some of the fruits of it in our children at the present time. Certainly, they are not being repressed much. But there is something that goes along with that. We are saying—and the psychologists have basis for this,—that if certain things are repressed, especially if they have a strong emotional tinge to them, they are not entirely out of mind, although they may be out of consciousness, and that they tend to start—if you will allow me to use the term,—a mental tumor, gathering to itself more and more strength and body until it finally bursts out in some form of nervous reaction, some neurosis, as we call it, and we have the troubles that are particularly characteristic of the American people.

On the other hand, we are told there is another and a better way, and that is by giving another outlet. It used to be said that men are ruled by reason and that animals are ruled by instinct. The latter is correct, but people are not ruled by reason much. We know at the present time that

men have more instincts than animals have, and that these tend to express themselves in a primitive way, as do the animal instincts. We are now talking considerably about "sublimating" our instincts, that is, giving them some other outlet. That possibility is the characteristic of mankind. In addition, our instincts, instead of having only one outlet as with the animals, have two, and in some cases three different outlets, and each one has its own advantage.

Let me give you an illustration of what I mean in connection with this!

We all have the fighting instinct, and the trouble in the family is that the children, especially the boys, are told they must not fight. There is sometimes quite an argument in the family as to whether this should be carried out literally or not. The father usually maintains that the boy should fight, and the mother usually maintains that the boy should not fight. After the early years, when this instinct tends to express itself in a primitive way with tooth and claw, there is a better and a finer and a higher expression of this instinct that all persons who claim a moral life must show.

Those of us who are here, I presume, would not think of going out and fighting with fists and with feet unless it were a matter of life and death, and for the protection of our loved ones. But those of us who claim to be religious must think of going out to fight, with all the higher powers we have, the things that are debasing, and the things that are cruel, and the things that are immoral, and the things that are irreligious. Unless we do give this outlet to the fighting instinct I do not see how we can be called either moral or religious. That is what I am trying to bring before you, the positive suggestion, rather than the negative: the sublimation of the instinct and having the outlet in something higher and grander and finer, rather than the repression of it. I am bound to say that we hear a lot of maudlin talk about repression at the present time that I do not think is doing us much good.

Reverse Effect.

The fourth suggestion I have is the law of reverse effect.

And what is that? We see it sometimes with persons who have a strong dislike for certain lines of conduct, certain actions. To our surprise we see that they are indulging these very actions that they seemed to dislike in the past.

The law is that any idea with a strong emotional tinge not only tends to express itself, but to take possession of the personality. For instance, if we have a strong disgust for a certain sin, that very disgust keeps it in our minds and tends, instead of repressing it, to cause it to express itself. Of course, we have to have the same cure for that which I have already suggested, a new and a better and a higher and a healthier outlet.

How does this show itself in connection with our education? I am speaking of education in the family rather than education connected with our schools, although it is equally true of them. Well, there was a little boy who was asked his name, and he said, "My name is Willie Don't." That was all he had ever heard, and the two words were always connected. Perhaps you have heard of the story of the mother who said to her daughter, "Mary, run and see what Willie is doing, and tell him to stop it!"

I remember a lady who had dressed her little boy up in his nice white linen suit,—one of the species of cruelty that we used to inflict upon the children,—and before going out for the afternoon she said:

"Now, don't you play in that mud puddle!"

The boy had not thought of mud puddle before his mother suggested it, but after she suggested it he could not think of anything else. There could only be one thought in his mind at one time, and that was mud puddle, and of course when the mother came home she had to punish the boy for her own fault. The boy would have been just as willing to have played in his swing, or to have gone over and played with Charlie, or to have done a thousand and one other things if she had only suggested them. There was no difference, as far as the child was concerned, between saying "Play in the mud puddle" and "Don't play in the mud puddle," because that is all he had in his mind.

There were some persons at one time who advertised that they could teach women to

make gold out of the yolks of eggs, and for a certain consideration they would be willing to do so. One lady who wanted to know how it was done wrote for the recipe, and it came back this way: "Out of the yolks of eggs make an omelette in the regular manner, only do not think of the word 'Hippopotamus' while you are doing it!" The woman tried and tried and tried, but it would have been just the same, you understand, as if they had said, "Think of the word 'Hippopotamus,'" because she could not make that omelette without thinking of it.

I have an idea that quite a lot of the evil that our children know is taught to them by Sunday school teachers who tell them not to do certain things. I have a case in point.

A number of years ago there was an outlaw by the name of Tracy on the Western coast. He was committing a number of depredations which made life not only interesting but uncertain for a number of citizens in that part of the country. It was not long before boys in a certain community were doing the same thing, and when they came to trace back they found that the Sunday school teacher had taken this man Tracy as an awful example, and had told them that whatever they did they must not do as he had done, and so on. That was all the boys could think of, and that was practically all they did think of, and the thought was expressed in action.

Don't you see how the emphasis upon the negative may have an evil result, rather than a good result?

I was brought up to keep the sabbath. There should be, and I think there is, a great distinction between the sabbath and the Lord's Day, but most people in the time that I was being brought up had not gotten out of the Old Testament yet. Not only so, but they intended to keep the children there. I do not know that I was ever told in my life the things I could do on Sunday, but I was told a great many things that I could not do, and it seemed to me they comprehended the whole of life on Sunday. Whatever I started to do I was told that was something which should not be done on Sunday, and those were the only things I could think of on Sunday, and it seemed that the only things I could think of were the things that could not be done on Sunday.

I remember visiting my grandfather, an old sea captain, who ruled his house as he ruled his vessel, with a rod of iron. I went up in the library on Sunday afternoon and started to read a book. I think it was "Robinson Crusoe," or "The Swiss Family Robinson." My grandfather came up and found me reading it, and he said:

"If I ever see you reading that book again on Sunday I will burn it up!"

I always thought that was a great joke on him, because it was his book. He did not care anything about the book, but he did care about my reading a book like that on Sunday.

I wonder if there is not still a tinge of that in bringing up our children, as far as the Lord's Day is concerned? Why should it not be the most joyful day in the week, if we take a positive attitude, instead of the most unhappy day, because we take a negative attitude with our children?

The Positive Attitude.

Perhaps you remember that incident of the sister who was trying to take the scissors away from the baby, because she was afraid he would injure himself. She was not having good success, when a lady across the aisle—for it was in a train,—reached out to the baby an orange. He immediately dropped the scissors and took the orange. The positive, rather than the negative.

I wonder if our Christian lives could not be happier and better and more effective if we took this positive attitude always, instead of the negative: that is, if we were Christians, instead of Jews?

When you ask people, sometimes, what they believe they will immediately start to tell you what they do not believe. What you do not believe is not religious capital, any more than the money you do not have is financial capital. If you go down to the bank, and the banker asks you to give a list of your assets, and you say, "I do not own a million dollars that Mr. Rockefeller has," he will say, "What do you own?" That is the thing he is interested in.

When it comes to Christian belief, what we do not believe and what other people do not believe is not capital, but if we can

find one thing that is fine and true and holy that we do believe, we have something then upon which we can build.

The thing about the positive that is always attractive to me is that it is possible of attainment. I do not ever expect to live, and I do not suppose you ever expect to live a sinless life. I have always felt a great deal of sympathy for the Jewish people because their commands were negative, and they could never succeed in keeping them. But we can succeed in a way with the positive.

We can be good. We can live lives of helpfulness. We can be a benefit to people who are around us. We can always succeed to some extent in that, but the negative life is always a matter of failure. And, mark you, there is a plus in the positive! It is not the same to say "I am not sinning" and, "I am doing good." The positive contains a plus that is most valuable, and that is the plus of Christianity over Judaism as far as the acts of life are concerned.

The ideal of life that we have before us must be something that is really worth while. Do you remember Kipling's story of Tomlinson? He died, and went to the Beautiful Gate of heaven, and he was met there with this question, "What have you done?"

"Well," he said, "I have thought this, and I have believed that, and I have said this."

"Yes, but what have you done?"

"Nothing."

"Then there is no place for you here!" and he was sent away.

So he went to the gates of hell, and he was questioned there.

"What have you done?"

"Well, I have thought this, and I have said that, and I have believed this."

"Yes, but what have you done?"

"Nothing."

"There is no place for you here!"

The devil did not want him, any more than the Lord. He was of no value, he did not count, for he was simply negative. As soon as a person begins to be positive, then he counts wherever he is.

That is especially true in the Christian life. I wonder if we are not dropping that aspect these days? I wonder if we are as positive in connection with our Christian lives as we used to be?

A saying of Stevenson's has impressed itself on my heart. I leave it with you in closing. "Not God himself can forgive the hanger-back!"

Be not overcome with evil, but overcome evil with good!

SOME INDISPENSABLES IN CHRISTIAN LIVING.*

Rev. Avery A. Shaw, D. D.

I recommend that you read the Epistle to the Hebrews through to the end.

This was a letter written by some great Christian in the first century. It is essential to get the historical background in order to appreciate the significance of it. Many Hebrews became Christians in the first century because they felt that they had found in Jesus the Messiah of their early faith. For Paul there was a good deal of genuine romance in becoming a follower of Christ. Many lost the early enthusiasm; religion became arduous. The early Christians often had to give up what was most dear to them in order to become Christians. They suffered much for their faith. Hebrews was written to strengthen that faith.

1. Sacrifice indispensable to life and service.

Hebrews 9. 22, "Apart from the shedding of blood there is no remission." Christ met all the demands of the Old Testament. The Old Testament emphasized the integrity of moral law, the destructiveness of sin, and the inevitableness of retribution. The New Testament brings into bold relief the wonder of divine grace. Sin must be seen as it is, penitence and forgiveness must be secured, forgiveness must safeguard the moral law, and a surrendered and sacrificial life must result if sin is to be eradicated. Christ on the cross brought the re-

* Northfield Women's Interdenominational Home Mission Conference, 1926. Condensed.
Dr. Shaw is a Baptist pastor in Brooklyn.

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Russell Sage Chapel, Northfield Seminary.

Memorial Chapel, Mount Hermon School.

mission of sin. But beyond that the cross becomes the hallmark of a Christian.

2. Faith indispensable to a life of pleasing.

Hebrews 11. 6, "Without faith it is impossible to please God." Paul said, "I am ambitious to be well pleasing in his sight." To assure us that we can be pleasing in his sight we have the faith that he is ever present to respond.

3. Holiness indispensable to the vision of God.

Holiness (or sanctification), without which no man shall see the Lord (Hebrews 12. 14), is an indispensable to Christian living. Christians should be set-apart folk, fit for the kingdom of God. More often should we make practical the hymn, "Take time to be holy." Once I visited one of my church members who was ill. He was afflicted with a disease that poisoned his blood, with the result that as I stood beside his bed he could not see me. How often is it not true that we cannot see God because of the poison of sin in our souls! Blessed are the pure in heart, for they shall see God!

4. Chastening indispensable to sonship.

Hebrews 12. 8, if ye are without chastening ye are not real children of God. Discipline is a better word than chastening. It is often the lot of the Christian to suffer. Job cried out, "When he has tried me I shall come forth as gold." What we suffer and interpret as punishment is often God's method of discipline.

5. Fellowship indispensable to perfection.

Hebrews 11. 39, 40, "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." The writer was thinking of men like Noah, Abraham, David, and the ancient heroes of faith. It is for us who come later by our fellowship to finish what they nobly began. One person alone cannot accomplish a great deal, but his contribution may fit into the fabric. Each generation that comes on has its share to do. God needs me to help him accomplish his work. Fellowship is indispensable to perfection.

6. Understanding indispensable to fellowship.

Hebrews 2. 17, "Wherefore in all things it behoved him to be made like unto his brethren." The incarnation was indispensable to fellowship. Incarnation means understanding. We can't help people that we don't understand.

May we dedicate ourselves anew to Christ and to an adventure in understanding, in order to understand and complete his purpose for the world!

"My dear young lady," said the clergyman in grieved tones as he listened to an extremely modern young woman tear off some of the lastest jazz on the piano, "have you ever heard of the Ten Commandments?"

"Whistle a few bars," said the young lady, "and I think I can follow you!"

HE COULD NOT BE HID.*

Rev. Sidney Lovett.

When the French Senate disestablished the Roman Catholic church in France a politician's comment was, "We have driven out this Jesus Christ." Yet at that same time a report from the Bible Society contained the news that the Gospel of Mark had been translated into the Chinook jargon, and so was appearing in an obscure corner of the world.

As Richard Roberts has put it: "You may suppress Jesus, crucify him, bury him in your Jerusalem, but you will hear of him by and by in some Galilee where there are eager minds and single hearts ready to receive him."

Life is a fulfilment of a word that was spoken once concerning Jesus, to the effect that "he could not be hid."

See how this word has been vindicated by the arts!

Of all births there is only one that is held in the mind of man with an infinite regard. Of all deaths there is only one that is indelibly fixed in the thought of the race. And what has kept alive and vivid in the mind of man, the birth of the Babe in the manger and the death of the Man upon the cross, is that about the stable in Bethlehem and the cross on Calvary center the tenderest stories that have ever been written, the sweetest songs that have ever been sung, the most moving dramas and the most beautiful pictures that have ever been contrived, and the most inspiring buildings that have ever been built. All the arts have conspired to keep alive in the mind of man the life story of Christ.

More convincing than the work of the arts is that of history, in vindication of the fact that Jesus Christ could not be hid.

All the force of circumstances and the logic of reason were against the rise and spread of his influence. He was the scion of a universally despised race. He was born of the humblest parentage, and in an obscure town. Only by conjecture do we know anything of the first thirty years of his life. Concerning his brief public ministry no records inscribed by his own hand exist. During this time he was suspected by the representatives of Roman imperialism, outlawed by the forces of organized religion, and held to be mad by his own kith and kin. He was crucified as a criminal, and the world laughed at the declaration of a few who held that he was in some way risen from the dead. But as the number of these witnesses increased the world stopped laughing and began to investigate their lives. What it discovered was a tremendous faith in the invincible power of love, an utter indifference to any rule of force, and an assurance that the greater and better part of life is not of sight. In fear of this discovery the world set out to exterminate all who were called by the name of Christ. But the more his followers were killed, the more did their number increase. In very truth the blood of the martyrs became the seed of the church, which is seeking to spread the sway of God's rule over the whole earth.

So does history verify the fact that in spite of the apparent obscurity of his life and death, Jesus Christ could not be hid.

More final than the verdict of the arts and of history is the witness of human experience to the fact that Jesus Christ could not be hid.

Remove every vestige of the arts, and destroy all the records of history, and there still remain certain needs and desires within man that only the fact of Christ's open tomb can satisfy. Man has ever had the feeling that he was not made to die, and that there is more to life than the things that are seen and touched, because Christ could not be hid in any death that could be died. Neither can it be that a human life should be hid away from the eternal presence of God, from whom all life has come forth and unto whom it is set to return. It is this blessed assurance of immortality through the fact of Christ's resurrection that is the deathless message of Easter to mankind. Just as near as we are to God, so near are we to those who have died in the Lord. Just as we think of God as active, so may we think of them as alive and acting with all the energy and purpose of God.

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* Northfield Conference of Religious Education, 1926.

Mr. Lovett is a Congregational pastor in Boston.

Add, then, to the verdict of the arts and history that of human experience! Together they vindicate before the bar of our intelligence the truth of those words spoken concerning Jesus, "He could not be hid." They give out upon a fair prospect, in which Jesus Christ is seen to be surely coming into his own, and reconciling the temporal concerns of man with the timeless life of God.

THE AFFIRMATION OF LIFE.*

Rev. Harris E. Kirk, D. D.

There are two thoughts that we desire to have in mind during the conference: they are concerned with LIFE and SERVICE.

I am choosing as the basis of my remarks at the opening of the conference the word Life. I wish to use, in its interpretation, the familiar saying of our Lord in the 10th chapter of John and the tenth verse:

I am come that they might have life, and that they might have it more abundantly.

Everything that Jesus said is important, but some things he said are more important than others, because they give us a clue to his secret thoughts, of how he felt about the world and his mission in it. He usually introduces these sayings by some such phrase as "I am come," or "I am sent," or "The Son of man is come."

When he wanted to justify his relationship to Zaccheus, he said: "The Son of man is come to seek and to save that which was lost." When he was trying to justify his attitude toward the man who had been excommunicated by the Jewish church because he had allowed himself to be healed by Jesus, he expressed it by saying, "I am come that they might have life, and that they might have it more abundantly."

Is it not important that we should think about the meaning of life today? Are we not more concerned with what we are going to have, or what we are going to do, than what we are becoming in our essential selves? What do we mean by life? What is life for a man, for a human being?

More than a generation ago Henry Drummond gave currency to a phrase of science when he described life as the correspondence of organism with environment, and that seemed for a while to afford considerable suggestiveness to the study of life itself. But it must be obvious that man has never been the product of environment, since he is chiefly concerned in making his environment. There is something more important in us than what there is outside of us.

I should say that the meaning of life should be found in the familiar yet miraculous fact of our own existence, I mean, our self-consciousness.

The fact that man can withdraw attention from the external world and center his mind upon his unchanging and growing self, and make his thinking, purpose, and aims the object of thought, is the most familiar yet most miraculous of all deliverances of the mind.

When Descartes said, "I think, therefore I am," he was giving expression to one of the indestructible persuasions of the human mind. For man is the one being in the world besides God who can say, "I am." That is why Pascal said, "Man is a reed, the feeblest in nature. A summer breeze can bend him, and the wintry storm can break him. But he is a thinking reed, and in that word 'thought' he proves himself to be its master."

And yet, if you look at the center of your self-conscious life, you will find the dominating energy of that mental activity to be what you call desire. That is to say, there is a craving in human nature that refuses to be satisfied with mere attainment, that refuses to accept external events as the final register of human possibilities, for, as Browning puts it, "Man's reach should exceed his grasp, else what's a heaven for?" The most characteristic feature of man's self-conscious life is the presence of a sort of discontent which acts as a spur to drive him on to yet unknown and unexperienced adventures.

THE HIGHEST END IN LIFE.

But we all know that desire, by itself, is blind. It must be controlled, scrutinized, checked and thwarted ofttimes in its blind

* Northfield General Conference, 1926.
Dr. Kirk is a (Southern) Presbyterian minister in Baltimore.

manifestations. That is why man finds it necessary to bring the desiring side of life under the control of reason.

How beautifully that is taught in Plato's allegory of the charioteer, driving two steeds through the world, one being inclined by nature to go upward, the other equally inclined by nature to go downward, and finding the art of living in bringing these contrary steeds into harmonious relation to the will of the driver! These steeds, in Plato's thought, symbolized passion and aspiration. The chariot is the soul. The charioteer is reason.

The minute you bring reason to bear upon your desires, the instant you discriminate between that which is good and that which is bad, or that which is high and that which is low, you begin to think in terms of morality. But morality is never able to stand alone, for eventually your thought, if you follow it to its logical conclusion, will raise the question: What is the highest end in life?

What is that goal in man's existence which explains and gives rational meaning to all desires, and brings man's inner life into harmony with itself? The instant you think like that you become, in a sense, religious. We believe, if I may formulate it in an immortal phrase of the Shorter Catechism, that man's chief end is "to glorify God and to enjoy him forever." So, in the end, the problem of living is religious. It is connected with your beliefs about yourself, about your world, and particularly about your God, enabling you to know, among the myriad competing elements of desire and passion and aspiration that make up the complex of your consciousness, what is the highest end of existence, and to choose that and live for it, in spite of all of the opposing forces that prevail.

It is well, in pursuing such an inquiry, to go back to the ancient world for a bit, and see how they reacted toward the problem of living.

There, for example, was the Greek, the most versatile of all ancient men, with a rare imagination and a rarer sense of the rationality of existence, and yet he sought, certainly in the earlier stages of his philosophy, to reach a state of compromise between elements that are essentially antagonistic, and to enable a man to live both for the flesh and for the spirit in such ways of compromise as, seemingly, to get out of life of both worlds the best that was in them.

We know how the philosophy of compromise, that complex idea of the chief good, broke down, and out of it came, particularly under the strains and stresses of vast political changes, the philosophy of Stoicism. Stoicism is founded upon distrust of life itself, a feeling that desire of any kind is dangerous. It would be well, it said, for man to repress his desires, to deny them, to ignore them, and, in so far as possible, render himself impervious to whatever fortune might give him.

Perhaps the most logical expression of the Stoical philosophy is in the Oriental religion of Buddhism, for Buddhism is founded upon the denial of life. Buddha reasoned that desire itself is wrong. It is wrong for you to love, or to be pitiful, or compassionate, or to desire to have things. All of the desires that make up the complex of man's conscious life are evils. It is the function of the religious man, according to Buddha, to repress his desiring nature until he becomes, to all intents and purposes, a completely impassive creature, and when he does become that, he has attained unto Nirvana, or the great peace.

Our Present Age.

Why have I gone through this long introduction? Because I want to lead up to this point: you cannot repress or deny your desire successfully and achieve character. No trustworthy character can be founded upon the repression or the denial of desire in terms of any philosophy, for sooner or later there will be an outbreak within a man, which often leads him into worse conditions than he was in before.

How does this stand with our age? How are we modern folk, particularly here in America, amid our plethoric expression of physical and material prosperity, how are we reacting toward this great problem of life?

It must be plain to any observant mind, even one who takes a charitable view of our modern world, that the present age is painfully confused as to the meaning of life. That is not peculiar to people outside of the church either, for most of us have made a fearful mess of it.

Many of us still are out-of-date Puritans, who have lived too long in the world on the idea that religion is essentially denial and negation. We are what we are not by the grace of God, but by the fact of our ancestry.

Our present age is passionately in pursuit of life. No people have ever lived, perhaps, except those who made the Italian renaissance or the early ages of Greece, who so vividly and enthusiastically went out to find out what life is as the people of today.

Yet what are we doing with this precious gift of God, this immortal endowment of opportunity and privilege in such a world as this? Are we not in danger of identifying life with thrills and excitement, of measuring the fact of existence in terms solely of nervous sensations of one kind or another?

A short time ago I overheard a conversation between a group of boys and girls, and the inevitable subject of religion came up. One of the boys said: "I do not go to church because I do not get any kick out of religion."

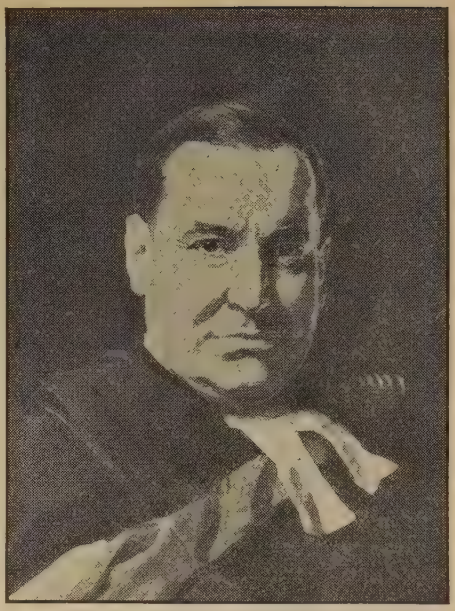
Your boys and girls often say to you: "Oh, we want to live! The church is not life. There is not any life in religion. We want to experience and taste and savor the vivid things of the world."

Our danger is that we allow this enormous and dangerous gift of desire to express itself without that sort of rational control which is rooted in religious belief and conviction.

We are all conscious of this predicament, this terrible confusion in our own minds, and greater confusion in our own experiences. Why are we this way? That is a hard question to answer.

Biologists say one of the reasons is to be found in the fact that the modern civilized man has more physical desire than he has any need of. Living under such conditions of artificiality and convention no longer requires the amount of physical effort that was once required by man, and so we are burdened with the enormous responsibility of contending with a surplus of physical necessity.

Undoubtedly, one of the contributing factors is in the increasingly uninteresting character of our business. The fearful tyranny of the machine, the constant driving and harrowing of the workman by external pressure until all the joy and happiness of labor go out of his daily toil, so that when he leaves his factory or his office or his shop he is nothing but a mass of impatience, he becomes rebellious, and the quickest escape from it is in some form of physical excitement.



Dr. Harris E. Kirk of Baltimore.
(From painting by Salisbury.)

That is the reason for the multiplication of night clubs in our cities. It is the explanation of the fever and fretfulness of our streets. It is the explanation of the break-up of the home, the cessation of the sweet domesticity that our fathers and mothers knew, which has gone from this generation, perhaps forever, because we are so sore and fed up with the world that we like to escape to some illusion, even though that illusion be created by the wine cup, or by something even worse.

It is a pitiful condition of things. My own feeling is that it is doing grievous harm to the younger generation. Where are your boys and girls and young men and women? Few of us here need any more preaching. We will never have an essential opinion changed by anything here. We will only hear our favorite opinions expressed, or our favorite heresies preached, which will give us the additional thrill of dissent-

ing from them. But as for changing the direction of our life, no. We are finished, and what we are we are going to be the rest of our life.

Where are our boys and girls? They are not in our churches. The usual explanation is that they have taken the bit in their teeth.

Did it never occur to you that we deserve just that sort of treatment? Might it not be, after all, that we in our mid-life have failed to show our boys and girls the calm dignity that comports with religious faith?

Is not the most shocking and egregious of all our American sins the sin of wasting our leisure? And we have not learned how to use our leisure, nor have we really discovered our creative capacities. Have we emancipated ourselves from the animalism that is associated with appetite and passion? However it may be camouflaged, it remains as offensive as ever.

It all comes back to this, whether it is not important for those who have come here, serious in purpose and in mind, charged with heavy responsibility for leadership in the church, to give some time to reflection upon the meaning of life, upon what our life might be to us now who seem finished, over and done with physically and morally; whether there might not be a second blooming for your soul and mine, an awakening to the unsuspected riches that have long lain obscurely just beneath the threshold, that for which God sent his Son and for the release of which our Saviour found it well worth while to die.

Life More Abundant.

Why should you sacrifice yourself for the good of another? That is the way Jesus reasoned. He seemed to think it worthwhile. He said of himself, "I am come that they might have life, and that they might have it more abundantly."

Do you notice the originality of that phrase? Jesus does not say that desire is wrong. He does not say, Deny your desires! Neither does he say, Repress them! He says desire is right. He says the expression of desire is essential to living. "I am come that they may know the meaning of these vivid passions and yearnings and expressions and longings that make up so large a part of conscious existence, that they might have life, and have it more abundantly." Yet, always with this proviso, that he shall be permitted to teach us by his authority and control how to discover ourselves. I might put it this way,—I owe the thought to Bishop Gore,—that Jesus believed that life must be first made safe at its center before it can be complete at its circumference.

The trouble with our age, particularly our young people, is that they all want to live a complete life,—if they could ever conceive what is completeness for a man! Can any one tell? Who knows what we are to be? "It doth not yet appear what we shall be." We never seem to be fulfilling ourselves. No one can form an estimate of what a complete life for a man is.

Jesus talked about safety, safety at the center. Jesus wants to control life. "Give me your life," he says, "and I will complete it! I will fill it full of that which will complete it." But it first of all must be safe.

Who has ever taken Jesus at his word? Who has tried, through years of love and loyalty, to keep faith with him, and has not come at last to see that this is the invariable way in which life fulfills itself? For the formula of our Lord might be put in these words "Be not . . . ., but . . . ." You will not find prohibitions or denials in the teaching of Christ. That is Jewish. The age of "Thou shalt not" went out when Jesus came. "Be not, but—" "Be not drunken with wine, but be filled with the Spirit!" "Be not overcome with evil, but overcome evil with good!" If Jesus said to those who wanted to follow him, "It is better for you to go into the world incomplete than unsafe, so if your right eye offend you, pluck it out, and if your right hand offend you, cut it off, for it is better to go into the world with one eye and one hand and be safe, though mutilated," he also so marvelously invests life with a sense of unlimited freedom that every denial is an invitation to discriminate between the flesh and the spirit.

If we are finding ourselves more interested in the flesh than we are in the spirit, is it not time for girding up the loins of our minds and doing a little therapeutic thinking about the meaning of life, to see if there be not some work of noble note yet to be done before we reach our end?

Those who have launched themselves fully upon the mercy of Christ have always found that this is life.

All who have done that have developed a motive big enough to withstand the major strains of the world.

To my mind one of the gravest things in experience is the cessation of high motive. You cannot live with the same people for a number of years, and study their souls and their bodies too, without becoming aware of the tragedy—and how common it is!—of the loss of high motive, the gradual fading out of those loyalties to God that kept the young soul clean and true, but leave it a wreck, tormented and tortured by remorse when it comes to the Armageddon of the forties.

There are compromises and dangers ahead of us, but if you play fair with Christ the motive grows with your growth. How does Paul put it? He puts it in this phrase,—no commentator ever could write on it, it is written only in experience,—"You are not your own, for you are bought with a price."

When I am forced to see the world in the light of that eternal element Isaiah calls "the consuming fire," I should be terribly afraid if I came into mid-life with twenty or thirty years of discipleship behind me, and not be able with greater confidence to say to myself, "You are not your own. You are bought with a price."

What are these nerve sensations that men seek,—what is this titillation of appetite and taste and smell and sight and sound, this hoarding up of money, this rushing to and fro about the world,—what are these things in comparison with the fact that Jesus Christ thought it worthwhile to lay down his life that we might have life?

And so, as the great persuasion grows until you feel the compulsion of the pierced hand, you will know beyond all doubt that although you cannot say what life is in its fulness, you know you have found the way to it; and if you have such an experience, the world will find it out, believe in you, respect you, and follow in your steps.

May it please God in these conference days to bring home to us, who need it so, this great persuasion of our faith!

(Corrected copy of Dr. Kirk's first address on "The Historical Background of Christianity" has not been received in time for this number, but with other addresses will follow later.)

FAITH AND FELLOWSHIP.*

Rev. James Moffatt, D. D.

I am a companion of all them that fear thee, and of them that keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes! Psalm 119. 63, 64.

Dr. Thomas Arnold, when he was headmaster of Rugby School, said to an assistant master, who had just joined the staff:

"Do you see those two boys walking together? I never saw them together before. You should make it a special point of observing the company they keep. Nothing so tells the changes in a boy's character."

That profound observation holds true of grown-up life. Nothing, or, at any rate, few things so effectively reveal the tastes and interests of men and women as the company they keep.

No doubt, in many cases, what we call accident or chance seems to determine our associates. The place we have to live in, or the work we have to do, throws us into the company of people, whether we will or not. We have to associate with them and talk to them, and rub against them from day to day.

But there are some companionships that are due to our own choice, and these are what reveal our character. Those whom we choose to associate with, the group we join or form, the friendships we make and maintain, these indicate where our real interests lie.

So in our personal religion we all need company on the road of faith, the fellowship of those who are likeminded.

It is one function of the church to provide us with good company, with men and women who share our inclinations, outlook and aim, and who by their very presence encourage us to persevere.

* Northfield General Conference, 1926.
Dr. Moffatt is professor of Church History at United Free College, Glasgow.

Fellowship.

"I am a companion," says the psalmist, "I am a companion of all them that fear thee," that is to say, a companion of the reverent. "I am a companion of reverent people, and of them that keep thy precepts," that is, the reverent people who are obedient.

Here is a man who has taken his side, and taken his side in an age when it was rather fashionable to deny that God's law was binding upon human actions. The 119th Psalm is the longest and it is one of the latest in the hymn book which we call the Psalter. It is a confession of faith of the godly party in the Jewish church when a foreign civilization was invading the country, flooding it with a culture which in some respects was superior to the Jewish culture, but which carried along with it elements of moral deterioration. People were being told in the name of enlightenment that a man had the right to obey his instincts; that there was nothing to prevent him from following the natural impulses of life; that the old talk about God's control was quite out of date. A strange, subtle movement, this so called Hellenism, the Greek spirit meeting the Jewish spirit!

While the Greek spirit had its higher side, it was not always morally clean. Under a varnish of culture it often carried rationalism and moral license. It was an old form of what is repeatedly known in the course of the world, progressive culture, mixed up with moral laxity and religious skepticism, with frivolity and self-indulgence.

Now, it was a true act of faith for the psalmist to say that his lot was to be thrown in with those who still believed in the moral law of God. To those who would ridicule any divine check upon their passions, "Stand thou on that side, for on this side am I," said the psalmist. "I am a companion of reverent and obedient people. I side with those who believe in God and in the law of God."

It took some courage to say that in face of the spirit of the psalmist's age. It generally does take courage. It is, of course, the safe thing to do, and the wise thing to do, but it is never a casual choice. We do not gravitate into real membership in the church of God, and least of all today, when, as we all know, a similar current of laxity is pouring over the world around us, sapping the moral sanctions of the home and even of the state, sneering at spiritual standards for active life.

I was startled not long ago to read some words written by the poet Shelley when he was in his young, atheistic mood. He said that the only thing that would ever keep men mindful of Christianity in the future would be Milton's "Paradise Lost." He said men would laugh as heartily at grace, faith, redemption and original sin as they now did at the metamorphoses of Jupiter, the miracles of Romish saints, the efficacy of witchcraft, and the appearance of departed spirits. That prophecy was made in 1813. It is not a prediction that has come true.

We could often revive our faith if we kept a record of the unfulfilled prophecies of those who have hated the church, and even of those inside the church who have feared for it. Shelley's prophecy is one of the unfulfilled prophecies that encourage us.

And yet, in some quarters today men are laughing at Christianity quite heartily, deriding it as an out-of-date superstition. No one who is at all sensitive to the criticism of Christianity in the world will deny that it is being scoffed at in certain quarters as a kind of opium draught to make people forget the miseries of the present world, or as a medieval interference with the liberty of the individual to follow his or her impulses.

That criticism is often due to the misrepresentation of Christianity by the conventional church, I admit, but against it all the church of God stands. And the first condition of a strong, healthy faith is to identify yourself with the men and women who believe in reverence and obedience.

Faith.

A companion of all those who still fear God and who keep his statutes, yes, but there is more than that. Loyalty to your group, to the church of God-fearing people, to begin with, but also loyalty to God as the God of all the earth, whose revelations are wide and varied.

"The earth, Lord, the whole earth," says

the psalmist, "is full of thy mercy (that is, of thy goodness)! So teach me thy statutes, thine orders!" Note the psalmist's point. "I keep company with all thy worshipers who carry out thy will, with the reverent and the obedient. Teach me thine orders, for the whole world is full of thy goodness!" It is a point that we may miss if we read our Bible in verses. These verses were never supposed to be separated. The one answers and supplements the other. Here is a man who does not believe that the new spirit is necessarily evil. He is not a narrow bigot, shutting his eyes to anything outside of the standards and the circle of his own traditions. He wants to learn from any quarter what God may still have to teach him. He aims to be loyal, and yet not narrow-minded.

That is a magnificent position to take. Any fresh light he is willing to receive.

The Near and the Far.

There are two truths this morning that shine for our guidance.

The first is "the near and the far." We require the near and the far in matters of faith. It is not enough to belong to the church any more than to a good set, or a sound party, for that companionship, while comfortable, fine and reassuring, may mean provincialism and prejudice unless we remember with the psalmist to add: "Our God is the God of all the earth, with disclosures of his purpose and his wisdom everywhere for the seeing eye and the hearing ear."

God has revelations for us still, as he had for these Jews in the old days, in spheres like science and art, which good people sometimes think are outside the sphere of religion and revelation.

Repeatedly God has had to teach his church by showing them truths hitherto undreamed of in their traditions: as, for example, when the new astronomy was discovered, or when the new world was found outside Europe. These discoveries made men in the church, even against their will, restate their teaching about the Lord. Their minds were broadened, and in the end these revelations of the world, bravely accepted, deepened reverence and faith. For to see what is afar, to get any revelation of God that is from the outside, we need to have our footing on what is beside us.

Dr. James Moffatt of Glasgow.

We may learn a lesson of the same strain from what is called patriotism and cosmopolitanism. Those who cry "My country, right or wrong" are as one-sided as the people who seem to regard their country as generally, if not always, in the wrong.

We are told by some to love humanity, that human virtue is not confined to one nation, and so forth. Love humanity? Yes, but surely we love and value the human qualities best as we begin with the particular group and nation in which God has been pleased to place our lot. If you and I refuse to be companions of those at our side I am afraid our love of humanity will become rather cheap and vague. It is a love that must spread from our actual relationships, from our kinship to our own. Those who truly and wisely love their own country are, I think, the most likely to love all sorts and conditions of men; and the best way to avoid racial prejudice and selfish nationalism is not by loosening all the special corporate ties by which God means to develop our humanity.

So with our religion. The near and the far must be held together. It is not enough to seek inspiration here and there, to say, for example, "Oh, we can worship God as well out of doors as in church!" or, "The Bible is not the only inspired literature in the world. Why confine us to reading the Bible?" One hears that kind of talk. Often, I confess, it has a superior Pharisaic ring in it, and as a rule it becomes pretty

thin. The wise course for men has been this: identify yourselves, like the psalmist, heartily and fully with the church of God, and keep your minds open for whatever larger truth and ampler confirmation God may have to disclose in other spheres.

The pious and the godly in the psalmist's day were not always so wise. Never forget, friends, that this party in the Jewish church, which, with the psalmist, carried through spiritual faith and preserved to us the spiritual tradition in a difficult age, this very party became narrowed in about two hundred years into the party of the Pharisees, who one day refused to let God teach them his new statutes in Jesus Christ. They confined God's truth to their own sect. They stiffened themselves in their own traditions. For a time they manfully carried the cause of God, but alas! alas! they forgot about God's goodness being in all the earth, and their loyalty became loyalty to what Jesus called "the traditions of men." They could not, and they would not, open their eyes to Jesus Christ, because he was too great to be fitted in to their preconceived views of faith and truth.

"I am a companion of all the godly and the reverent." That is a healthy confession. But men and women should always add, "Lord, the whole earth is full of thy goodness! Let thy larger revelations come to me from any quarter to develop and enrich my faith!"

That is my first point, the near and the far.

The One and the Many.

My second point is this: the one and the many.

You require not only companionship, but God's personal teaching to ripen faith. To begin with, we all find ourselves by birth and training already in the right company. Perhaps I should not say all, but a any rate many of us today owe our religion to the fact that we were born in good families; we caught our faith from our environment.

Sometimes we are told that this is a poor kind of religion.

"What is your faith," we are asked, "but faith in someone else's faith? It is faith in your parents' faith, faith in the church's faith. What kind of faith is that?"

Well, men and women, as a beginning that is not altogether a bad thing. At the start, most of us believe just because our parents believed before us. From them we learned in a more or less vague way to believe, just because we were born in this atmosphere, in a household where these beliefs were not cut and dried things, but living convictions that moulded life before our eyes. Even afterwards, when we make this faith our own, as we all must do, by decision and personal choice, when we become responsible for our choice of companions and take our side consciously,—and that is, of course, the work of all mature life,—still it is an enormous help that so many others believe in God.

Some of us know what it is to have had moments of despondency and uncertainty. We have thought sometimes that this religious interest of ours was a mere idiosyncrasy, or some morbid phase of our growth that we were passing through. We wondered if there was anything in it. Then we came to worship on Sunday in the church, and were braced up, not perhaps by anything said in the sermon so much as by the sheer sense that we were not alone in our faith. We thought that our struggle against temptation was a little tiny ripple, hardly able to make any headway. We wondered if it was worth while going on with it. Then we came to the great congregation, and found that there was an ocean wave carrying us on, a company of men and women making for the same end, lifted by the same tide of God, and that rallied us.

It is a great thing to be a companion and in the company of good people. Yes, but the full religious life requires even more than that, more than this coöperative sense of God's people. Thank God if we can say, "I am a companion of the reverent"! Christendom, friends, is not a collection of pious particles. You must be a companion. You must be a member. You must get into the organization and the company of the faithful. But you must always add, "Thank God that we have not only companions in the struggle, but a Lord to teach us one by one!"

"O Lord, teach ME thy statutes!" There are truths of God that require our personal effort if we are to receive them. Some things cannot be done for us, not even by

the church around us. We must have direct touch with the great God himself, pray to him, open our minds to him, lay our wills before him, to be instructed and inspired.

Your companions can help you so far, but you must listen for yourself, listen to what God has to say to you. "Lord, teach ME thy statutes!"

Mr. Stanley Baldwin, the prime minister of Great Britain, has told us lately how he once stood in Florence on a September evening while the valley below him was transfigured by the long, horizontal rays of the setting sun. And then, says Mr. Baldwin:

"I heard a bell, such a bell as never was on land or sea, a bell whose vibrations found an echo in my inmost heart. I said to my hostess:

"'That is the most beautiful bell I have ever heard!'

"'Yes,' she replied, 'it is an English bell.'"

And so it was. For generations the sound of that bell had gone out over English fields, giving the hours of work and prayer to English folk from the tower of an English abbey. Then came the Reformation, and some wise Italian bought the bell, whose work at home was done, and sent it to the valley of the Arno, where after four centuries it stirred the heart of an Englishman and made him sick for home.

Men and women, wherever we may be in the earth of God there are these bells of the Lord chiming, if only you and I have ears to hear them. Amid all foreign sounds we must pick out their notes. However strange our surroundings may be, wherever our work may call us, the heart may be stirred by some bell of God sounding for us. That is what life, truly lived, is always doing. It is keeping us beside God, or sending us back to God, reminding us of him when we have got away from him.

You and I are in the way of good when we are with the worshipers of God, when we are companions of those who believe more in things unseen than in things seen. It is a great thing to be today companions of men and women who are listening to the still small voice in the noise of the world, and picking out the bells of God amid all other sounds. And yet, friends, the church of God is not a crowd, swayed by some herd instinct that suspends personal responsibility. No, the true worshipers of God have always said and are saying today, what you and I must say throughout this conference, not only, "I am a companion of reverent and good people here,"—no, but as you face your own opportunities and responsibilities and difficulties you and I must be saying to the God who is so near us, "O Lord, teach me—teach me—thy statutes!"

(Further addresses by Dr. Moffatt will follow, one or more each month.)

THE CHURCH WHICH IS HIS BODY.*

Dr. John Gardner.

I need not remind you that the Epistle to the Ephesians is much more than a letter such as the apostle was wont to send to a church. It is also a treatise, an exposition of the apostle's philosophy of life. Paul is dealing with absolute things, with the infinite. He tells us that he became a minister not because he conceived a great and passionate desire to expound truth as he discovered it, not because he was called by men to preside over an institution known as a church: he became a minister because the infinite God wanted a man, and wanted him, and charged and ordained and sent him forth.

In all God's thought about you and me we discover the same experience. God finds in and through us an explanation of himself. We shall never understand ourselves until we have entered into the idea of the infinite purpose of God as working itself out in human life. All nature is but the garment in and through which God expresses himself, the ever-changing vesture of the eternal spirit. All history is but a record of God manifesting himself in and through individuals, and in and through society. If it were true that the Lord God clothed himself with great and splendid

* Northfield General Conference, 1926.
Dr. Gardner is a Congregational pastor in Riverside, Cal.

heroes in ancient times, it was also true that the Lord God clothed himself with society such as Israel was. The only explanation of what we call the Chosen People is God manifesting himself.

So, when the apostle attempts to express to us those mysteries of infinite grace in which we glory, he speaks about them in terms of the infinite power of God, and he calls us to exult in the infinite riches of God. When he would define us to ourselves, he does so not by referring to the great and glorious personalities surrounding him, the apostles and the martyred host, but his eyes peer into the future, and he sees an individual, and a society developing, unfolding, until at last that individual and that society are filled with all the fulness of God: and then it is that God's purpose reveals itself.

God is at work. He has never stopped his creative work. It is going on today in a vastly more wonderful fashion than ever in the past.

It is in connection with that sort of idea concerning the manifestation or expression of the infinite that the apostle speaks about the church, and refers to the church as the body (Ephesians 1. 23) in and through which Christ expresses the infinite thought, power and grace of God.

That is the primary idea, and it is something for us to lay to heart. And yet, when we talk about the church, we think of an institution, an organization, rather than an organism.

I want to discuss this idea of the apostle in the light of what history has accomplished in the development of the institution which we know as the church. So far as history is able to teach us anything, it brings preeminently before our minds this fact, that it is not easy for people to understand what the apostle means when he speaks about the church as the body of Christ. The phrase seems simple enough, yet it is pregnant with meaning, and all Christendom has been split asunder on its interpretation.

The Historic Divisions.

Christendom today stands, in the first place, divided into what we call Catholicism and Protestantism: and its division centers here.

The Catholic church is a wonderful institution. I thank God we have come to a place in which it is possible to talk about the Catholic church without enmity and rancor, without prejudice and misunderstanding. It is good for us to try to realize to ourselves precisely what is this thing which is spoken of as Catholicism. We see it in one country as Anglo-Catholicism. We see it over the regions of eastern Europe as the Greek church. We see it in every country in the world as the Roman Catholic church. These three great divisions are separated from one another historically, and sometimes violently, yet on the other hand in certain respects they are fully agreed. They have a common conception concerning God, and Christ, and truth. They are all agreed on certain fundamental things.

It behooves us to get at the heart of the matter. I know that Catholicism has often been approached through its emphasis on external things which appear to us sometimes as incomprehensible and sometimes as grotesque. But we must remember that Catholicism is not merely to be associated with churches in which there are images of one sort or another, the lighting of candles, the use of confessionals. Catholicism, at the heart of it, is a great and reverent effort to express and interpret the body of Christ. Now, there are many things in which we Protestants agree with them. We all agree that it is the grace of God that saves sinful men. We all agree that Jesus of Nazareth is the Son of God. We all agree that in the Scriptures we have a revelation of the wisdom and will and eternal purpose of God. We all agree that in the process of history certain great and cardinal creeds have been developed whose importance cannot be ignored.

We differ also, and differ fundamentally.

The great Catholic churches, as you know, center all their thought at this point, that the church as an institution is the creature of Christ, that he created it, that he appointed it, and ordained certain apostles who were to be the repositories of a great faith, or sacred deposit. The deposit that he communicated to them was a mediating and saving grace, and in and through certain sacraments, two in particular, this grace can be mediated to you and to me and to all men in saving fashion.

Out of it all they have developed certain ideas as to what is meant by a ministry, a duly ordained ministry. Some of them believe that to one apostle was given a central power, as of the kings, which makes his succession altogether infallible in the interpretation of the saving truth of the gospel.

There they are, a people who conceive of the "body of Christ" as a phrase which expresses the fact that the church is an extension of the incarnation of God; that just as God incarnated himself in Christ, so Christ has incarnated himself in the church, and in and through that church which he founded expresses himself savingly to the world.

Now, if we Protestants find Catholicism difficult to understand, many Catholics, on the other hand, have professed to be somewhat perplexed at the position taken by Protestantism. They say, in the first place:

"You Protestants have a hundred sects, and you are so different from us and from one another! Some of you have sacraments, and some of you have none. Some of you have ministers, and some of you have none. Some of you have creedal statements, and some of you have not. Some of you are organized after an episcopal pattern, and some of you, like the Salvation Army or the Society of Friends, have no regular ministry and sacraments. We do not understand you at all!"

Yet, as a matter of fact, all of our differences are capable of reconciliation. They are really part and parcel of the expression of a great and profound fact, in which all our life and tasks center. This is where Protestantism is always centering, that God himself comes directly into fellowship with the believing soul, and neither ministry nor sacraments are essential as mediating agencies, however helpful they may be in themselves.

The Protestant church is supported today by the great majority of scholars in questioning the very idea of a historical church, such as is postulated by Catholicism. They say that, as a matter of fact, the apostolic church did not expect to continue long. The great majority in the early church were expecting the immediate return of our Lord to the earth. They were

Dr. John Gardner of California.

looking for the second coming of Christ, and therefore no such idea as that prolongation of organization which characterizes the church entered into their minds. The emphasis of Jesus and the apostles was on something ethical and spiritual. Organization developed later to meet exigencies.

They go further than that. Protestants emphasize that there is an obligation on the part of each individual to recognize within himself a spiritual and a moral power, a spiritual and a moral responsibility, that he is capable of the exercise of a judgment and a will: and religion demands of him individually the recognition of God, and a submission to God, and the choice of God, and a willingness to fulfil the eternal purpose of God. It is this, and not any mediated thing that can ever happen to me, which constitutes me a Christian person.

I am not a Christian because I have accepted from any individual a symbol such as is contained in any sacrament, but a sacrament can be symbolical to me of a great and absolute fact in my spiritual life. It can stimulate it, and feed it. It can nurture, develop, and enlarge it. But the fact itself, the experience itself, must be the generator of any such ideas as I may ultimately conceive. As a Protestant, I may one day demand and find it an imperative necessity to find a definition of experience such as is incorporated, for instance, in an august statement of truth like that which

is called the Nicene Creed. I may find that I must so define my God, and must so define myself in relation to life. That necessity may come to me. But my salvation does not depend upon my understanding or acceptance of the Nicene Creed. My salvation comes through my personal recognition of the authority and power and glorious majesty and ethical presence of God. When that great and wonderful fact lays hold on me, so that I submit to it, and putting my hands in his almighty hands, say, "Lord God, I submit myself to thee!" then I begin the divine life, then I become a Christian person.

Now, it may be possible to take a multitude of people of this kind and constitute them into an organization such as is represented in a vast institution like the Anglo-Catholic, the Greek, or the Roman church. It may be possible, or it may not be possible. It may or it may not be desirable. But the great thing, it seems to me, in this present age is the necessity on the part of all of us to think this matter through together, and try to discover whether it is not a fact that God is pouring his life forth into his universe, seeking adequate expression of himself; finding it in human life, in human will, in human morality, in what we call the spiritual life of men and women; whether, on the other hand, this realizing of God in his world is not dependent upon the willing, eager response of individuals in the world and society to God in such fashion as shall merit the love wherewith he has loved us from eternity. Organization must be subordinate to experience, and must be allowed to grow out of experience. To recognize this fact is the foundation of the unity of the Spirit.

A Challenge to Unity.

If there is anything in this which I am trying to express,—and I believe there is something that is profoundly significant and important at this present time,—then it seems to me that a direct challenge is being given to the Christian church to try to find itself again. To know itself as the body of Christ will develop a common emotion toward its living, regnant Lord.

I feel that this is an auspicious moment in the life of the world for two reasons.

In the first place, the Protestant world, to which most of us here, perhaps all of of us, belong, has for some decades now been engaged in the task of trying to know itself as the instrument through which Christ's will and purpose are realized. It has surveyed the world, it has called its forces together and stood before a map of the world, trying to understand the languages, the peoples, the civilizations and the religions of the world. It has consecrated itself to the task of attempting to evangelize, to educate, to transform all religions, all institutions that are in the world, so that at last the kingdom of God may come with power. That is an actual policy which began at the Edinburgh conference, which was expressed again at Stockholm last year, and which is in process of realization in every part of the civilized world.

On the other hand, the various sections of the Catholic church have been trying to challenge our nation and the other nations by great spectacular displays, which are based upon their effort to express the fact to the world that Christ is incarnate in them, and demanding from them such sacrifice, such devotion, as will turn the world into the kingdom of our God and his Christ.

The newspapers of our own country and all countries have been eager to recognize these facts, have given them a place on the front page, and are quite cognizant that if such things were really to be, every kingdom in this world would be changed, every institution would be transformed, the sin, misery and distress now so prevalent would pass away, and sorrow, sighing and tears would largely disappear from the experience of men.

We all know that it is gloriously possible for us to accomplish something of this kind in the immediate future. The subjects uppermost in our discussions show that we know it.

The other day I saw one of the leading religious papers of England, and right in the center of it I found that good people were discussing the question, Are slums necessary? England is not the only country having slums. There is not a city in America without its slum. We have got rid of the saloon: we have not got rid of the slum. We have divided the nation on

the question of the saloon: we have never thought of dividing the nation on the matter of the slum. We have taken the slum for granted. We have permitted the slum to be created. We think that the slum is a useful institution, because it provides people who can be engaged at reasonable rates for the lower fringes of industry. We have tolerated it. We have closed our eyes to its hideousness. In all Christendom are slums necessary?

Take the question of war! We are no nearer to the abolition of war now than we were twenty years ago. People are utterly confused about the question of war. We have the League of Nations. We have I know not how many leagues for the promotion of peace. We are eager in our creation of institutions for the promotion of peace and international good will. But when it comes to the matter of a distinct understanding and recognition of people, a distinct recognition of the right of a Chinaman to be a Chinaman, of a Japanese to be a Japanese, of a Mexican to be a Mexican, even though he has lands which are rich in gold and silver and copper which we covet, we are no nearer abolishing war than we were twenty years ago. We have not yet thought our way through.

A little while ago I was speaking from this platform, and I ventured to say that we would not make any progress with the transformation of our Western civilization until we had agreed that a man was more important than a sheep. There is not a single law court today in the Western hemisphere that is founded upon the principle that a man is more important than a sheep. There is not a city in Christendom where a starving man can steal without fear of arrest. We will drive him down below the starvation line, and then we will say to him, "Human life costs less than a sheep or a rabbit. Your hunger is your own problem, not ours." We are no nearer to a recognition of the value of human life in contrast to property than we were five hundred years ago.

Here is the situation: Our world is not right! It is not right at home, or abroad, and we all know it: yet we are impotent to put it right at the present moment by any of the agencies created for the solution of economical, racial and international problems.

If, on the other hand, you bring back into the consciousness of the Christian church what it means to have a community of men and women who have seen the regal Christ, who have bent their knees to him, acknowledged his sovereignty in their daily lives and in their corporate life, then you have commenced to do a thing which, beginning at the house of God, must transform society and must eliminate all of these dreadful things which have been a scourge of the race through all these generations.

I maintain that that is the primary challenge of the church today. It is a call for a return to evangelism. It is a call for a return in penitence to Christ. The penitent form must come back into our churches.

Transfigured Lives.

There is an aspect of our modern church life which fills me with concern.

I happen to belong to a denomination which is somewhat conservative, yet our officials have caught the infection of numbers. Copying from other denominations, our officials publish a nice little handbook, telling us all about ourselves. In it they try to stimulate our more earnest effort. One page, especially, is given up to a tabulation of all the churches of our denomination which have crossed the honor mark, and you cross the honor mark if you have admitted more than one hundred members into your church during the preceding year. If only we can get a hundred new members, then we are going to rank among the successful ministers! No regard is paid to the size of the church, or community, or local conditions, or the quality of members admitted.

Now, do you not see what happens? We have bribes for members. "Receive 100, and you are famous! We are going to have a drive in September for members." We have them all catalogued. "More members!" comes the order. "Get them in anyhow!" But what are we getting in? What are we doing with them when we get them in?

The whole thing is becoming a scandal, and to my mind may early become a blasphemy. It is not emphasizing the holiness of life. It is disregarding the saving fact of the grace of Jesus Christ. It is disre-

garding this, which each one of those persons who has been tabulated as a new member ought to stand for, namely, men and women who are changed in their thinking, turned back from their former way of living, turned to something which is sacred and pure, just and kind and honest.

If we have not got transfigured lives in our churches we have not got anything. You know what we have as a result of our passion for numbers. A large proportion of our church members are not active. The retired list is large. The group of consecrated, willing helpers is comparatively small. I say that when we can come back again to the point of recognizing a living Christ in our midst, who is here to change us, to bless us, to save us, to express through us his wondrous transfiguring and transforming grace,—if we can get that back into the church, then we have mastered the situation, and the kingdoms and the governments of this world must become his empire!

I want to plead for that. I am an old friend at Northfield, and I have a feeling that there is something lacking in our impact on the church life of today. Northfield has always stood for a quickened, consecrated, soul-saving church. Are we failing today? If so, where?

I think it may be that you and I have not been recently converted. What I mean is this: It is perfectly true that we may be, to use Christ's own words, "born from above," once for all. That is a great and an absolute fact, on which Christianity is built. It is also true that the man who is born from above needs from time to time to correct himself, examine himself, readjust himself; that is, he needs to be converted. Most of us need to be converted at least once a year. We tolerate so much, we excuse so much, we compromise so much, that we need a fresh spirit, we need to pull ourselves together, we need to admit our disloyalty, we need to come in contrition to Christ.

If only we people in Northfield at this time would come back to Christ and say, "My Lord, I have not been sincere, I have not been true, I have not been fully given up to thee, I have not prayed as I ought, I have not lived as I ought, I have not sacrificed as I ought!"—if only people who are here tonight would come back in that spirit, I have a feeling that perhaps the grace of God might appear again in and through us to the transformation of the church of Christ and the stimulation of a new and glorious revival like that which took place fifty years ago!

(Other addresses by Dr. Gardner will follow, on the Bible, and Christian patriotism.)

THE POWER OF GOD IN AFRICA.*

Rev. George W. Rhoad.

I would that I might be to you a telescope, bringing that which is so distant and indistinct a little nearer, and making it a little clearer; and then I would be a magnifying glass, to bring out something of the detail of what God, by the power of his own Spirit and by the mighty working of his transforming gospel of Christ, is accomplishing in the lives of people in British East Africa!

Paul, when he came back to the churches by which he had been separated unto the ministry of the gospel, said that grace was given unto him by God that he should be the minister of Jesus Christ to the heathen. Again and again there are people who look at us pityingly. There are two extreme views that people take of missionaries. Some put a missionary on a pedestal, and fold their hands and roll their eyes at him as though he were some sort of saintly person for whom no place could be found here, so he had to go to some heathen land. Others say, "That man is a fool to go over there and waste his life when he might be doing something worth while right here!" Paul, our forerunner, met this same issue, and in this wise: Listen!

"Grace is given unto me of God,"—unmerited kindness,—we are immensely favored of God, privileged, blessed, in being "the ministers of Jesus Christ to the heathen," ministering the gospel of God.

My heart thrilled as I anticipated that

* Northfield General Conference, 1926.
Mr. Rhoad serves in the Africa Inland Mission.

ministry, and as I look back upon 23 years of contact with heathenism it thrills me more than ever that God could take a Pennsylvania Dutchman, such as I, and send him over there into the heart of Africa, and by means of him make Jesus Christ known to people who were so utterly without God! We have been "over there" as ministers of Jesus Christ, and ministering Jesus Christ. This is the source of our every thrill, the secret of our every success.

I have sympathy and pity—I believe those are the proper words,—for the man or woman who goes to Africa or any heathen land for anything other than that. I have great appreciation and admiration for the man who will rub shoulders with me, or with any other sent one of God, while setting his face to minister Jesus Christ to the heathen.

"Ministering the gospel!" I like that: it is so definite: THE gospel. There are three things I would like to bring home to you. WHY do we minister the gospel? How do we minister the gospel? WHAT RESULTS from ministering the gospel?

THE GOSPEL FIRST.

With all the nakedness, all the revolting savagery, all the filthiness (moral as well as physical), that there is about us, why do we bring them the gospel first and foremost? Does not much else first need to be done in order that they may be able to appreciate and apprehend it? Why do we not import soaps for their vileness, clothes for their nakedness, and tools and other things for their uplift?

That poor man who was laid at the gate of the Temple, when he stretched forth his hand to those earlier apostles,—those missionaries,—as they went up into the Temple, what was he told? What did he receive? Listen! "Silver and gold have I none, but such as I have I give unto thee: In the name of Jesus Christ of Nazareth, rise up and walk!" When a man rises and walks in the strength that God gives him, he gets his own soap, buys his own clothes, provides his own tools.

God has called us to minister the gospel over there. There is none other name under heaven given among men whereby men may be saved. Be they American or African, that men be saved is our concern. My life purpose, by the riches of God's grace, has been to minister that which would save not the body only or first, but the soul; and saving the soul, we have also saved the body.

I remember when I first tried to preach that name Jesus in Africa. I found myself in the heart of that vast heathendom, away off there nigh 300 miles from the sea coast, and right up against one of the most difficult of all its tribes. It was in the section of country, near the very railway station at which President Roosevelt some years later alighted from the train and started his hunting of big game.

Before I got off the little narrow-gauge railway train, before I could see anything, I could smell something. I looked around, and there it was. It was smell personified in the persons of a motley crowd of men and women who had come across the plains to carry the incidental incumbrances of our civilization,—our camp outfit, our beds and luggage and things. Yes, just things,—and how they trouble us!

You never heard such chatter, chatter, unless, perhaps, it was at some ladies' missionary meeting. The Bible talks about letting the heathen rage. Well, they do!

I looked upon that people in all their degradation,—unclothed, foul beyond all description, their mouths filthy. I looked upon them, and cried within me, "O God, is it unto such as these that thou hast sent me?" I slipped away into the bush, as I have had to do oft through the years, to discover his sufficiency afresh.

Presently they prepared to carry the stuff, each one tying a strap around his or her bundle, and soon a heavy 60-pound load was lifted on to the back of each. Thank God, the day has come when we can have ox-carts and Fords to do that sort of thing, but those were the early days when we had no other means of transport.

Then we started to wend our way across that plain. I never knew that sixteen miles could be so long. I had thought of Africa as a land of wild beasts. They are there, all right! As high as 17 lions have been seen in a single herd, right in that vicinity. I expected to meet at least that many that day. I was loaded down with a belt of cartridges, a hunting knife, a six-shooter,

and a Winchester rifle. I wished I did not have them after I had done about five miles.

We reached our camping place at last. All began to gather thorn branches, and soon they had made a little enclosure. I pitched my little tent, made my bed of grass, spread the blankets on it, and was ready for the night.

I could not figure out why they made that thorn stockade, nor why they gathered a lot of dry firewood into it. It was soon apparent, however. First we heard a jackal with its shrill bark, then a hyena on the hillside, like a baby. After a while there was the growl of a leopard quite near, and then the lions opened up.

The natives were seemingly amused by it all. They were unconcerned. They seemed happy. Why so? Because they kept the fire burning! The natives at night are always unconcerned about beasts when they can build their fire in the center of a thorn enclosure. Every native will sleep with his feet right up to the fire. If, when he goes to sleep, the fire dies down for lack of fuel, his feet will get cold, and that will awake him.

I think this illustrates a spiritual truth. When the love of God is aglow in your heart you can dare to rest because the beasts around will not come close to light or fire. Just let the light of Christ glow in your soul, and all will be well!

Seventeen different kinds of shivers chased up and down my back, and I retreated to my little tent. But as I lay there I remembered that I had promised God never to let a day go by without speaking to some soul of Jesus Christ, and I recalled that for that day I had not done it. So I went out and looked at those degraded people, so appealing in the firelight, and they looked at me. They laughed and chattered, and I listened, but not a word of their chattering could I understand. I prayed God that by his Holy Spirit he would make them to comprehend the spirit, the motive, as I told them John 3. 16 in plain English. They looked at me, and then at each other. They may have thought, as some of you may be thinking now, "He means well!"

Several years of earnest, hard language and other work went by. One day, as I was talking with a man, he said to me:

"Say, white man, do you remember the first night you reached our country, when we slept on the plain?"

I said: "Yes, I will never forget it."

He said: "White man, when you came out there and looked into our faces so earnestly, it seemed as though your heart was tugging at ours as you so eagerly tried to make us understand something you said! It was such a strange tongue, and such a strange thing for a white man to do. White man, what did you say to us that night when you talked and acted so strangely?"

Oh, but wasn't I glad then for all the long struggle with that savage tongue that had seemed so to withstand our efforts to tame it and make it serviceable to the purposes of the gospel! All the headaches and heartaches were forgotten as I sensed how the Spirit of God had been brooding over that native for all that long time, making his heart to yearn and reach out in eager desire to understand something that he recognized somehow to have been of God before he knew the one name given among men whereby we must be saved.

You cannot imagine my joy as I looked into his face and said:

"I am so glad you desire to know, and that now I am able to tell you in your own tongue!"

I recited to him again John 3. 16, but this time in words he could understand.

He was all amazement, and replied: "What is that you say?"

I told him again, and again he said:

"Those words are too good to be true! It cannot be true! It is all right for you, but not for us."

I said: "God loved you," and I read in his name.

He said: "Is my name there?"

I said: "It is."

Dare I say that to a native? Dare I look into the faces of the unevangelized natives of Africa, rebellious against God, and say, "God loves you"? I dare! Thank God, I dare! That is the glad message of his grace that we have to give to heathenism.

After much pondering and prayer, this man said:

"I don't understand it, but I do believe it."

Jesus came into his life, and became in

him a power that transformed him, and made him a witness whose testimony began to be heard throughout the length and breadth of that whole tribe.

The gospel is THE power,—not A power, but THE power of ALL powers,—the one power of God unto salvation. I do not think there is anything that heathendom needs first, or so much, as the gospel. There are many things to be supplied to them in addition. Commercial firms will look after their having these made available to them. They are dumping Fords, Dodges, Buicks, Cadillacs, Hudsons, and other cars into East Africa, Quaker Oats, Borden's Milk, Dietz lanterns, Yale locks, Pep, Postum. Every sort of thing is easily procured. Africa can do without our things: it cannot do without Christ.

Traders will see to their getting material things. It is our responsibility as children of God to see that they have the Word of God. That alone will break them loose from the power of their old heathen life, and set them free in Jesus Christ.

Being Rhoad by name, I am road by nature. We had to make roads through the jungle, for there is need of speeding up there as well as here. Now making roads means some blasting. Once as we made the holes, drilling deep, the native chief said:

"What are you making that hole for?"

I said: "I am making that hole so that I can blow up that rock."

The old chief looked me over longsufferingly, and said:

"You cannot move a rock by putting a hole in it!"

I kept tamping in the powder, and I put in some big charge, for I was going to give a demonstration. I announced that we were ready, but the chief insisted to all:

"There is nothing going to happen!"

Again I politely explained how we would put fire to the bit of fuse sticking out, and then something would happen. I had the time of my life preventing that old native from sitting down on that rock to air his disbelief in the power of powder. Finally I dragged him away, still protesting. His protests died away, though, in the deafening roar of the explosion, and his eyes grew big as saucers as he saw the rock rolling down the hill. All he could then say was:

"What if I had been sitting on it!"

As he recovered his poise I said: "Listen! We are telling you the words of God, and tamping them down in your minds and hearts day by day, and some time the Spirit of God is going to set the fuses ablaze." Ah, then old Africa will shatter and break, and the power of Jesus Christ will be manifest before the eyes of all! This message of God's power in grace is the message we try to bring home to these people.

When we go to Africa as missionaries, we are not like an evangelist at home who has a lot of sympathetic folk about him getting things ready for him, and a lot of prayer meetings agoing in advance of his arrival. He who gets ready for us is the adversary. He moves about like a roaring lion, seeking whom he may devour. He prompts to terrible fears. He hinders in a thousand ways. For this reason we missionaries just pray with the intensest yearning of our soul that we shall have the backing of your prayers as we go.

We need the backing of your prayers. We do not love filth. We love the beautiful, yet we love those people, not for what they are, but for what the grace of Jesus Christ can make them to be when his blood cleanses them from all sin, and his Spirit transforms them and makes them new creations in himself.

THE GOSPEL IN A NEW TONGUE.

African missionary service is in many respects more difficult than service in any other field. Take the matter of language! Nothing is known of African languages, except in rare instances, save where missionaries have toiled. The people have no literature. There are no written characters.

Suppose some of you city-dwellers were confronted with the problem of making a cake in some country farmhouse! You have been accustomed to getting your milk delivered to you in bottles, and the butter comes done up in little paper-wrapped blocks. When you have a cake to make, you merely take the things placed at your hand conveniently. You do this and that, and presently you produce a cake. Now suppose you were out on a farm! You had never in all your life milked a cow.

"My friend," I say to you, "we would like

one of those delicious cakes you make at home!"

You would reply: "There is neither milk, nor cream, nor butter handy."

"But," I should say, "bless your heart, all those things are out in the yard!"

Surprised, you would ask: "Where?"

In glee I would say: "Why, in the cow!"

But would the discovery produce the cake? No: the problem would be how to get the milk and cream and butter out of the cow and into the cake.

The problem in Africa is how to get the language as it flows, gushes, from the lips of those people. At first and for long, not one single word can we understand. Yet these languages, that have no word for love, or trust, or any of the words that are vital to Christian life and teaching, have to be made to serve Christ and to speak his message to its people. How do we do it? We have to listen as the native talks. It is a long process, but word by word we discover the names of things. We find words that qualify and describe, and words for actions that associate themselves with the nouns. Then we find where the time element enters in, and we get the tenses of verbs, and so on.

Let me lay it upon the hearts of some of you young people to whom God has given the advantages of a college education, that there are hundreds of distinct tribes in the heart of Africa, with millions of people (no one knows accurately how many), waiting for some other one,—it may be you, or your daughter, or your son,—to make their language to speak to them of Jesus Christ!

After seven years of preparatory work God gave us fellowship in the reducing of that language to writing, and in the teaching of native boys to read their own language. When they were able to read they just ate up all we could get printed for them.

After long, hard years of preparation God laid upon me to begin the translation of the New Testament. First came the Gospel of Mark, and then the Gospel of John. A dear woman wrote me from Morristown, New Jersey, saying, "God giving me strength, I will not cease to pray until you have written the last word of the New Testament!" She never did fail to pray, and God has never failed to answer, so now, by his grace, the word of God, the New Testament, in the language of that people is in the hands of thousands of its young people, who read its message not only to their own profit and upbuilding, but to the salvation of many others. Here is a bound volume of the New Testament in my hand!

To make their language speak of Jesus, what a privilege! Should you go into any of our stations, or into many of our outstations, you might see crowds larger than this one here just waiting to be fed the blessed Word.

Years ago there came to me a young lad who was as naked as a door knob and as dirty as a fertilizer plant. He wanted to learn to read, but that poor little laddie could barely walk on account of jiggers having taken up their abode in every toe. I undertook to take the jiggers out, and with taking the jiggers out I put the gospel in. It worked! It is the power,—there is not any doubt about that. That lad today is one of our stalwart Christian leaders.

Just before coming home I visited one of our outschools where there were 158 boys at drill. They came to salute, and as I listened and marvelled, I heard them say:

"Speak, Lord, thy children hear thee!"

Coming to attention, they recited verse after verse of Scripture. They had memorized whole portions of the Word of God. Its working was apparent in many ways.

In this Word lies the hope of Africa. In this Word lies the panacea for all its ills. In this Word is emancipation from all its bondage. May all of us purpose by all means to make known the truth as it is in Christ Jesus, for they shall know the truth, and the truth shall make them free! May we herald the message which is the only and sure hope of all heathendom!

I have always intended writing you to thank those who have been sending the Record of Christian Work to us. We enjoy this touch with Northfield and the conferences held there, especially as one of the happiest summers of our furlough was spent in Northfield. We were so impressed with the atmosphere, and with all that we heard of the schools, that we have decided to send our daughter there for one year before she enters college. We feel that this first year from home and in the U. S. is most important, and we can trust her in the Seminary, knowing that she will be surrounded with the best influences.—(Mrs.) Helen M. Goddard, China.

RECEIVE WITH MEEKNESS JESUS!*

Rev. Melvin E. Trotter.

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls! James 1.21.

Receiving the engrafted word means Jesus, who is able to save your soul.

Once in a while nowadays we find an infidel. We don't find many of them any more, but when I was a boy we had them. I looked up a friend of mine the other day. He has got his name in "Who's Who" as an atheist. I went to him and asked him about it. He said he is an atheist.

I said: "I think you have another guess coming!"

He replied: "I have, and I am willing to admit it."

That's the difference between them. Others are not willing to admit it.

You are not staying away from God because you do not believe in him, but because almost every time something is in the way of your coming to him. In other words, you have got something hidden, some hidden sin perhaps. Now, lay that thing apart! Put it to one side, and receive with meekness Jesus! He is able to save your soul.

Let me ask you some questions!

First, Has Jesus His Right Place in Your Life?

I do not ask you, Do you serve suppers or ice-cream at the church socials? I am asking you, Has Jesus the right place in your life?

You talk about the Lamb of God that bears away the sin of the world, but remember, the Lamb of God that bore our sins in his own body on the tree arose again, is at the right hand of God, and has become Lord and king. Instead of being the Lamb of God now, he is the king of kings and Lord of lords, and the right place for a king is on the throne, and the right throne for him is your heart. If Jesus Christ is not on the throne of your heart, he is not in your heart at all. That is what I mean when I ask, Has Jesus his right place in your life?

Some of us are trying to use Jesus Christ as a fire-escape so as to miss hell by the skin of our teeth. If Jesus is not Lord of all he is not your Lord at all!

You say, "I don't believe it!"

I wonder, why not? The Bible don't teach anything else. "You cannot serve God and mammon." You cannot please and displease him in the same life. He cannot be pleased and displeased with you in the same breath. If God would stand that, you would not want him, you would not want to serve him, and neither would I want to ever preach him to you.

Jesus Christ must be first in your life. He must be first in your affection. He will not play second fiddle to your sin. So many people think they can serve God and have their own way. He should be first in your affection, first in your will, first in all the desires of your life.

You say: "Oh, well, who does that? Nobody has ever seen him."

Any of you who have come to him and realized what it meant to be saved from sin, you can make up your mind that he ought to be first in your life.

You never get very far with Christ when you try to drag him into your sin, make him a partaker of your evil ways. If he has not his right place in your life, in the name of God lay aside the thing that is first and put him first! Receive him with meekness! He is able to save your soul.

Are You Right with God Today?

My second question is like the first, and it is this: Are you right with God today?

That is just like the first question, only different. I want to emphasize the word "Today." The question is not, Were you right with God last year, when we had young people's meetings? but Are you right with God today?

I am talking to you now about an up-to-date salvation. I know so many people who used to be enthusiastic for God, teaching Sunday school classes, calling on the sick,

* Northfield General Conference, 1926.

doing everything they could for God. Now they are taking it easy. One old fellow said to me:

"I am letting the young fellows do it."

I said: "Why are you letting the young fellows do it? Something must have come into your life, and everything is wrong. You have let sin come between you and God. Lay aside that thing!"

You say: "Once I was right with God. Once I enjoyed the Bible. Now the Bible is a sort of closed book. I used to come to Northfield and have a great time. Now everything at Northfield seems to be stale."

Well, look and see if there is not something that has come between you and Christ since the time you gave your life to him!

You had great joy once, and now the joy is all gone. That is not his fault. You know exactly where you lost him. You know exactly where you dropped your candy. He never did leave you. You know where you lost your joy, the joy of salvation. You know exactly why you are not having a good time with God, and doing the work you used to do, or even more. You cannot stand still. You will either be a better or a worse Christian every day you live. You cannot be a standstill. In the Christian life there is no standing still.

One night in St. Louis when I closed a meeting a group of men got together and decided to work in the missions, to do personal work. A fine lot of fellows, some of them well-to-do, and each one of them a splendid man.

They had one large fellow, a physician, a splendid physician, too; bigger than I am, and taller. A big, hail-fellow-well-met, having a good time.

All of a sudden that man lost his joy, and got a face as long as a fiddle.

They asked him what was the matter, and he always said: "I don't know what is wrong."

They went to his office one Saturday night and had a prayer meeting, and they prayed all the way around the circle. Finally the turn came to the doctor. He was down on one knee. My friend said to him:

"Go on and tell God about it! Tell him what is wrong!"

The doctor said: "I don't know what is wrong."

My friend crawled over on his knees to where he was, and put his hand on his shoulder, and said:

"Go on and tell God all about it! Tell him how sorry you are, tell him what is wrong, and he will forgive you!"

The doctor only said: "I don't know what is wrong."

"Well, guess at it and tell him!"

And do you know, that man guessed right the first time!

You know exactly where you lost Jesus. Listen to me, young people! You can go back tonight to the time when you quit praying. You can see that thing that hindered you as you sit here tonight, you can see the very person, you can see the very place. You can go back and find Christ right where you left him. He is right back there.

Lay aside that thing that comes between you and God, and receive with meekness the engrafted word! He is able to save your soul. I tell you, I have tried it. I have had to go back and make matters right, and so have you. When you do that you will find the Lord Jesus Christ not only there, but you will find him there to cleanse you, to save you.

Are You Right with One Another?

My third question is: Are you right with one another?

I find many folks out of tune with God because they are quarreling with somebody. I mean by that, there is somebody they have got it in for. Christ tells you that when you bring your gift to the altar and remember that your brother hath aught against you, you should leave your gift at the altar and go and be reconciled with your brother, then God will hear your prayer and he will receive your gift at the altar. Go and make yourself right with your brother! I find a lot of people are not doing it. They say, "If he don't like me he can do without me!" The gospel is not like that. The gospel is, If your brother hath anything against you, be reconciled with him!

I used to be so that I would rather any day take a licking than apologize. I never used to apologize much. I never was given to those nice ways. I was raised rough. I came from the West, where we fought our

way through. I never would ask a man to get off my foot: I would knock him off. I was raised to fight, and after I was converted it kept me busy going around squaring myself with people. My! it is one of the hard things to do. I can offend them faster than anybody, and I do not mean to do it always. Now I know well what I have got to do: I have just got to go and apologize. I hate to do it, and yet you never can be right with God and wrong with your fellowmen.

You make up your mind that you can afford, for Jesus Christ's sake, to go and make things right, even though you have been the wronged one! As you were wronged you can afford for Jesus Christ's sake to go and make things right with your brother. When you fathom the thing down, maybe it is not as bad as it looks. Somebody may have lied to you about your brother. How can you love God, whom you have not seen, if you love not your brother whom you have seen?

Whenever there is any doubt about a person's salvation I always want to ask them one question: "Whom have you got it in for?" We have passed from death to life when we love the brethren.

For about 29 years now I find it best to apologize. Here is one way I get away from some terrible wrongs. I thought there were people I never could speak to again. I thought they never should get to heaven if I was going there. Here is the way I got through it: No one ever used me quite so badly as I used the Lord Jesus Christ. It was my sin that crucified him: no one ever crucified me. The Lord Jesus forgave me, so I must forgive them.

Let this mind be in you that is in him! After he forgave you, can't you afford to forgive your brother?

Are You Free?

My last question is: Are you free?

The Son makes us free indeed. If God makes you free, you are free.

I know a lot of men who are in jail. I have a letter here from a man who is a prisoner in Jacksonville. I send him the "Record of Christian Work." I never knew a freer man in my life than old George Carpenter, although he is a prisoner. He

Rev. Melvin E. Trotter of Grand Rapids.

and the Lord Jesus Christ are on such good terms that even the officers in that institution have got that fellow everything they can get for him without giving him his liberty. He is working in the greenhouses: that lets him out on the lawns. No matter where he goes, the warden and the chaplain both tell me, they know he is somewhere preaching the Word of God. They say, "We must lock him up at night, of course, but we don't have to look for him. He is always there to be locked up."

He preaches to the prisoners. It would surprise you to see the liberty that dear brother has. Once in a great while he longs to get back to the mission at Grand Rapids, where he could stand up on the floor of the mission and tell the crowd that the Lord Jesus Christ had saved him from his sin.

I tell you, there are a lot of folks out of jail that have not liberty like that. They are not free. They are bound by sin. There is some great anxiety, or sin, or habit, that binds them.

Many say to me: "Mr. Trotter, I belong to the church, I belong to God, but such and such is my besetting sin."

They almost brag about it. They smile and say, "That is my besetting sin." They don't expect the Lord Jesus Christ to save them from it. In other words, they expect to serve God and yet be bound by sin and bound by habit too. I am not going to name these sins and habits. You sit still! I am not going to name them, though some

of you are beginning to squirm already. I am simply asking, Are you free?

The purpose of God is to set men free. If you ask, "But do you expect him to set me free from my besetting sin?" I say, "Yes, absolutely."

My besetting sin was whiskey. I got drunk every time I could, and stayed drunk as long as I could. I lost everything that was dear to me in the world. Many a time I have tied old rubbers on my feet in the winter time because I wanted a drink and pawned my shoes.

What kind of a man would you think I was, preaching to you, if I told you that Jesus would save you from all your sin but . . . . Then you back-paddle. He can save you from everything, but . . . . Then you have a little spark plug trouble.

The blood of Jesus Christ cleanses from ALL sin. You would not want me to stand here tonight and talk to you about a Christ that could not save you from all sin.

Why don't you go to work?

You reply: "Mr. Trotter, I would not dare to go to work there because they all know me. I would not dare say anything to her because she knows that I . . . ."

There you are! There is that one thing that stands between you and God.

A man came to me after I said something like that one night, and he said:

"Mr. Trotter, you say there is only one sin that keeps a man away from God?"

I said: "That is so."

He said: "You are talking to a fellow now that has committed every sin on the calendar."

I said: "But you are willing to give up every sin but one."

That man was just as sure as you live that I knew that one sin. He was so frightened because he thought I knew. He thought someone had told me of it.

Somebody here says: "I have a lot of different things that keep me from God."

All right, but you would be willing to give up every solitary one of them but just one. You know that one thing. You are not free on one thing. I don't know what it is. I am afraid to name these sins: I might miss yours.

Come to a place tonight where you lay aside that filthiness and receive the Lord Jesus Christ in meekness! He is able to save you from that sin. And not only will he save you from that sin, but he will come in and take the place of it, he will become so wonderfully sweet in your life that you never will understand, after you have gotten away from it, how you could ever have been a slave like that.

A friend of mine, a doctor, too, by the way, grew old believing that he always had to be a slave to one miserable sin. He would walk around the block to keep from passing a certain place, because he was afraid to go by.

I said to him one day: "Why don't you take Jesus as your Saviour from that sin?"

He said: "I have taken him, and he has never lifted one ounce from that sin. This is my fight."

I looked at him and said: "If that is your God I could not run fast enough to get away from him."

One day the whole works blew up. His wife talked to me over the phone, and said, "Help me find him!" We found him, and brought him back. I would not let him go until he got away from that sin. When we got him right where he said, "I am willing to give up everything for God," and I said, "Give up that one thing!" and I kept naming it and pounding upon it, at last he said, "I am through with it!" and he took Jesus instead of that thing.

Listen! Lay aside that one sin! He will never save you unless you do. The trouble with you is that you keep it where you can play with it. You keep it where you can indulge that one sin that you say you want to get away from.

For 29 years I have been through many trying things and many tight places. Let me just say there is no known sin holding me down to this earth! The Lord Jesus cleansed me from all sin, and he keeps me, and as I walk in the light, as he is in the light, I have fellowship with him. The blood of Jesus Christ cleansed me from all sin as I walked, and I want you to know that you can be saved from that sin.

Receive with meekness Jesus!

(Other addresses by Mr. Trotter will follow.)

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A WORLD-RENOWNED FAITH.*

Rev. J. C. Massee, D. D.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. Romans 1. 8.

There is no more vital revelation of character than the cause which moves one to rejoice. For instance, Haman at the height of his glory, with the trap all set and ready to spring for the innocent and helpless Jews, rejoicing in his prosperity and in his power, is described properly by Esther to the king as "This wicked Haman." A wicked joy indicated a wicked heart.

This cause for rejoicing also reveals one's relation to life. It indicates egoism, or altruism, or the higher God-centered relation. There are those who rejoice solely at the things which transpire for their own personal enrichment, enjoyment or pleasure. There are those who have their joy in the blessings of others. There are those, also, who, like Saint Theresa, could wish that both heaven and hell were blotted out in order that they might rejoice in the Lord alone.

When Paul wrote his Roman letter he assigned a rather peculiar reason for the joy which filled his heart, declaring, "I thank my God through Jesus Christ for you all because your faith is proclaimed throughout the whole world."

The peculiarity of this reason for thanksgiving and joy is the more perfectly seen in comparison with his reason assigned in other letters he wrote; as, for instance, 1 Corinthians 1. 4-7, "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge, even as a testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ." Ephesians 1. 15-16, "For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you show toward all the saints, cease not to give thanks for you." Philippians 1. 3, 7, "I thank my God upon all my remembrance of you because I have you in my heart, inasmuch as both in my bonds and in the defence and confirmation of the gospel you all are partakers with me of grace." Colossians 1. 3, "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus and of the love which you have toward all the saints." 1 Timothy 1. 12, "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service." 1 Thessalonians 1. 2-5, "We give thanks to God always for you all, remembering your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ." And in 2 Thessalonians 1. 3, "We are bound to give thanks to God always for you, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth."

It will appear from these that they all are in a sense personal and private reasons. They are at least local reasons, but the reason assigned in the Roman letter for Paul's rejoicing is a public and a universal one. That is, the reason itself, the world-renowned faith of the Roman church, is a matter of universal interest. Here Paul's horizon is extended, and his apprehension of the world import of the gospel message is quickened. Of course in reality both the private or local and the public or universal reasons are one. They both find their motive and their ultimate in the gospel of Christ. But Paul's reason for rejoicing in the Roman letter is a peculiar emphasis.

This emphasis must have been born out of his fundamental conception of the proper strategy of the gospel ambassador. Paul believed certainly in attacking the great centers of human residence and interests. He did not conceive of the gospel as provincial or rural. He understood thoroughly that the world's heart is in its cities. He was too direct, too militant in his gospel thinking to be content with anything less than a direct impact of that message upon the strongholds of pagan religion and philosophy.

There is food for thought here for this twentieth century generation. Let us seek

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* Northfield General Conference, 1926.

Dr. Massee is pastor of Tremont Temple, Boston.

to analyze what underlies Paul's ministry in Rome, whether by correspondence or by personal presence and proclamation of the gospel message!

Rome Was the World's Heart.

It was the imperial city of the imperial empire. Its roads were the world's veins and arteries, through which the alternating pulse beats of its powerful influence, the world's political, commercial, social and religious interests, throbbed back and forth. Under its power of alternating attraction and expulsion the world lived its life. All its interests were by virtue of its situation and its influence universal. It set the fashions of thought, it determined political customs, commercial standards and methods, social ideas for all the world. In a more vital sense than simply military one, from her seven hills Rome ruled the world. What Rome thought the world thought. What Rome did the world did. When Rome spoke the world obeyed. Its every surviving institution had a world message, for in its streets, forum, market places and religious assemblies the world's conflict of opinions and interests fought their final battles and determined their final destinies. Whatever survived in Rome had demonstrated a vitality sufficient to survive in any world center and in conflict with all opposing world forces. So the fact that Paul could write a letter to a Christian community in the city of Rome is proof sufficient that the Christian message was a message to the whole world.

The gospel of the church will nowhere meet difficulties greater, obstacles more nearly insurmountable, forces more terribly hostile, crises more pointedly acute, than in Rome. The disciples who first came to Rome proclaiming their gospel, humble though they may have been, had somehow succeeded in intrenching in the citadel of the world's interests the church, and thereby had given it platform and forum from which to command the attention, invite the interest and persuade the allegiance of the whole world.

Every city has its world for which it is a heart, a world which receives from it standards, patterns, customs, ideals, tendencies that determine life.

Preëminently is that true in this modern America, where from every city streams of traffic go out and come in, making of all its outlying sections a common mart. Interurban trolley cars, rural mail delivery, party line telephones, and now the radio broadcasting stations and receiving sets have eliminated time and distance. The whole outlying section of every great city listens daily to the voice of some downtown preacher, lecturer or troupe of entertainers. The city's music provides the occasion for country youth to trip the light fantastic toe. The city messenger brings the knowledge of Christ as redeeming Saviour and Lord to shut-ins and shut-outs in all the city's outlying sections. The automobile, swift messenger of pleasure and of privilege, bears back and forth a never-ceasing stream of men and women who find mutual interests in town and in country.

Some years ago a banker who had made his fortune and lost his health in making it, having spent his fortune in seeking to regain the health he had lost, had come back to his country home, fourteen miles out of my city, to die. Some months before the end came a mutual friend called me and said that Earle Igou had been reading in a newspaper extracts from my Sunday sermons, that he believed he could accept my type of faith, and asked if I would come to the country to tell him the old, old story yet once again. An automobile bore me the intervening fourteen miles. I sat by his bedside and told once again the story which at the heart of the city was compelling the interest and persuading the lives of men. It found him, too, and that day he was born into the kingdom of heaven.

No wiser method in Christian work has been undertaken in a century than the Men and Religion Forward Movement, which undertook through ninety city centers to reach the entire American nation. There are today endless possibilities in such a method for the propagation of the vital gospel and for the settlement of many vexed theological questions under the impetus of a great spiritual movement directed from a hundred city centers.

What, then, is the Christian message of the city to the outlying world? What was the message embodied in the church in Rome, the message the opportunity for delivering which drew upon Paul's heart

from this great Roman center as a magnet draws upon the iron? First:

The Gospel Is God's Answer to the World's Brute Force.

The gospel message contains sufficient spiritual dynamic to turn the world upside down, to overthrow its traditions, reverse its customs, demolish its philosophies, change its character, reconstruct its governments, and reëstablish it in right relation to God.

Rome was the incarnation of physical force. Its military system and organization were typical of all those material forces that undertake to control human society. Rome symbolized to perfection all organized society.

We may properly thank God for much that organized society assures to humanity. The application of physical forces brings the human race many blessings. The fact that we have government with its agents of enforcement is guaranty that we shall live an orderly and protected life with the inherent right to life, liberty and happiness. Yet all material force is cruel, hard, and necessarily arbitrary. These attributes are inherent in all physical force, not necessarily because of its power, but often because of its weakness. Organized society is man's weaknesses combined to protect him against himself.

Man caught in the grip of his greed realizes that his own depraved nature but interprets the nature of his fellows. He must with them, therefore, organize to protect their mutual honesty and property.

Caught in the grip of his lust, and again recognizing a similar depravity in the lives of his fellows, he must organize with them to protect their virtue and home.

Recognized weakness always spells fear, and fear in power is invariably cruel and relentless. That is why so many of our laws are prohibitive and penal. There is no man who has not felt this cruelty, this brute force of humanity and struggle for the survival of the fittest, for the protection of the weak against himself and against his fellows and against the forces that operate everywhere where men congregate to pursue their mutual or their divergent interests.

One needs only to mention certain words to indicate the significance of this statement.

Take, for instance, the word competition, a law of trade! What does it mean? It means the driving of the weak to the wall that the strong may survive. Read again the story of the organization of the Standard Oil Company, and the history of all the trust development and trust legislation in America.

Or take the word society, and interpret it in the usual terms of social exclusiveness, ambitions, struggle for preëminence, and unseemly scrambling for place and precedence and preference! Ah, the heartache, the hypocrisy, the envy and jealousy and bitterness which characterizes so much of what we fatuously call society and the social amenities!

Take, again, the phrase political power! It is a terrible indictment of the human heart that so much of political power must be written in terms of greed and graft, spoils of office, oppression, taxation, the adding of burdens and the laying of loads upon the shoulders of men already staggering under conditions beyond their control and beyond their power to bear. That has been true in the relations of those who are subject and those who are in authority since before the days of which the Master spoke when he charged the Pharisees with an unwillingness to lift from the hearts of men their burdens by so much as even a finger's strength.

Never was all this more perfectly seen than when Caiaphas and Cæsar met at the grave of the Christ. Christ Jesus was the representative man, and his message of love and life was hopeless humanity's final answer to the oppressions of brute force. Long ago God had said to Zerubbabel his servant in the face of irresistibly hostile forces, "Fear not! It is not by might, nor by power, but by my Spirit, said the Lord." Jesus revived that message, incorporated it, revealed it, and proclaimed it. He came to stand with humanity in its last ditch against all those cruel and oppressive forces which, operating in human life, break humanity's heart, destroy humanity's virtue, and deliver humanity's hopes to despair. He was, again let it be said, humanity's final answer to organized brute force, and his death was the answer

of brute force to him and to his message for man. During the World War, when Mr. Wilson was seeking to bring about peace, an American Congressman said with a sneer sharp as a knife's edge, "Wilson's diplomacy may be Galilean, it is not practical." That was the world's answer to Christ when he appeared among men. They listened, they resented, they slew him.

So men at his grave said: "We had hoped that this was he who should deliver men, but hope is dead. The cruel spikes and thorns have left their ineradicable wounds upon his body. That body has been wrapped in the cerements of the grave. His spirit has been yielded up to him who gave it. His followers are disbanded and scattered. The light which he kindled like a flickering torch has gone out." Yes, men said that,—some men. But there were others who, like Paul, contended that Jesus who had been dead was alive again.

And the fact that Paul's faith lives in Rome proclaims a new message of hope to the whole world. When Paul stood before Festus and Agrippa, making his appeal from Festus to Cæsar, Festus introducing him to Agrippa said, in effect, "I thought the controversy between Paul and the Jews was of some evil things, but the charges were not sustained. They had certain questions against him on their own religion, and of one Jesus who was dead whom Paul affirmed to be alive." The victim of Caiaphas escaped the toils and snares set for him by the cunning priestly hand, and in his escape from that grave forever destroyed the system of Caiaphas. From that hour not endless sacrifices and despair, but one sacrifice and liberty! There was born to the world that hope which characterized the confession of a young Jew who came to receive this Christ as his Saviour and Lord. He said, "I can no longer be satisfied with the dead traditions of three thousand years ago. I must have a faith for today, a faith that delivers and liberates." At the grave of Jesus the Christ the seal of Cæsar is broken, and with its breaking human authority loses its autocratic power over the conscience and soul of men. Man is lifted out of the realm of law and restraint into the realm of grace and constraint. Martin Luther will nail his thesis upon the door of the church at Wittenberg. He will arise from his knees on the Scala Santa and cry aloud in defiance of all papal authority, "The just shall live by faith!" He will dare the devil's army with relentless men in the Diet of Worms, saying, "I stand here, I can no other, so help me God!" What the law could not do for man, being weak, Christ has done for him in the cross, for he is the end of the law for righteousness to every one that believes.

A great business man said to me a while ago: "I would not wish to live in my city during its development of great material forces without the presence of a virile Christianity."

We are not concerned in the city simply to have faith in Christ. That is needful indeed for eternal life. But we are concerned as to the quality of our faith. There must be faith which exalts and enthrones and embodies Christ, that the message of our faith in the city and going out from the city as a center to its outlying world may be the very message of his death and his life. For we have received the testimony that he died for our sins according to the Scriptures, and that he arose again the third day according to the Scriptures; that we are justified by his death and saved by his life.

Light on the Message of Faith.

Paul's letter to Rome indicates that the emphasis of the Roman faith was upon the cross and the life it produces.

The cross was in Paul's philosophy never an apology, it was always an ultimatum. It was never an excuse, it was ever an invitation. As a tree sends down its roots, wraps them about a grave, and absorbing its death transmits it into glorious life, so in embracing the cross one may find not death alone, but life and its endless power. Therein man takes hold upon all the released spiritual forces God holds in reserve for humanity. So bane and blessing, pain and pleasure are by the cross sanctified; life is there that knows no measure, and joys which through all time abide.

The church needs to restore the militant character of the message of the cross. Who knows that the lion is the sign manual of Belgium as well as of England? The difference,—Belgium's lion is on the defensive, England's on the offensive. Belgium's lion

is the lion couchant, England's lion is the lion rampant. In the American Congress there was a long debate as between the rattlesnake and the eagle for the American symbol. Some advocated the rattlesnake as saying to all the world, "I am not on the offensive, I will give you fair warning, I will not strike unless forced." But better counsel prevailed, and the eagle on glorious wing, spurning the low-lying fields and forests, lifting itself up to dare the radiance of the noonday sun, screaming defiance to all obstructing forces and powers, emblem of aggressive necessity, for conquest of ideas and liberties, it furnishes to all the world a provocative and inspiring illustration of the spirit to dare and do. So the cross of Christ, whether Constantine's dream vision was true or not, is the emblem on the banners of the church. In that sign we shall conquer, going forth as an army with banners, conquering and to conquer. Under the cross,

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar.
Who follows in his train?"

Sin in the City.

Again: the faith living in Rome bore the world message that the sinner might hide his sin rather than himself from his sin.

It is a well known fact that every great city is the eddy that catches the world's human wreckage and driftwood. The safest place in the world for a criminal is in the heart of a crowded city: it is so easy to be lost there. It is said that 7000 people disappear annually in New York city, never to be heard of again. A like proportion would be discovered in every great city. They just drop out of sight, by fair means or foul, they disappear from view. The crowd buries them. A tree conspicuous on the prairie or in the orchard would pass unnoticed in the forest. So every great city is to the criminal a city of refuge. It has its underworld, its underground homes, dives and hells. There is a well organized sympathy of criminal classes for their mutual protection. I have a friend who, preaching in the streets of a great American city at a stated time each week, undertook from his gospel wagon to take a flash light picture of the crowd surrounding him. When the flash light was sprung, fifteen men in the crowd instinctively threw up their hands and pulled down their hats over their faces. They were not there to be revealed, but to hide. Men with guilty consciences in any part of the empire would naturally flee to Rome to hide in its streets. Small probability of meeting their friends of other days there. Every opportunity to escape the vigilance of officers.

There, while the criminal hides, his criminal nature and habits grow and multiply, and are strengthened and established. Nor was all the machinery of the law effective to change the moral complexion of a single refugee. The cesspool of sin ever becomes more foul. Much of the city's land is made land. So, much of its life is made by the dumping of the débris of the human stream,—crime protecting the criminal, sin protecting the sinner, outlaws from man and from God finding an ever deeper and more abominable lawlessness in heart and will.

But the Roman faith announced to the whole world that a man fleeing to the city as a refuge from his sin might hide his sin rather than himself, that a new life and liberty sought in the city might be found in a much more real and in a better way than he had ever supposed. The murky Tiber was not the only stream of imperial Rome, for there too men might have sung,

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath its flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

Thus it happened to Onesimus, the runaway slave of Philemon, caught by the gospel net, dragged out of the foul stream of crime and criminals, cleansed, overcome, renewed, reëstablished, returning to his master to make restitution for the wrong done, becomes but one of many illustrations of the world challenging significance of the presence of the gospel and the church in the heart of the city. It is no wonder that Paul would long to come to Rome, that he would add some spiritual gift to them, that he would have some fruit in them. He rightly yearns to have a part in the establishment of the church at its strategic center.

For out of it as well as into it human streams were ever flowing. Rome will catch and mould and bear on to a ministry of love and power such flaming evangelists as Apollos, and Aquila, and Priscilla.

By the very fierceness of its struggle for life in the city Christian faith will come to possess and to send on a finer quality. It will be tried in the fire, and driven before the storm, and established in the midst of conflict. It is in that atmosphere that timid women and untried children as well as heroic men will find the martyr's courage and endure the martyr's death.

Social Regeneration.

Thus the faith of Rome proclaimed to the whole world a proposal to effect a social and political regeneration. Not by legislation, but by the establishment of the kingdom of heaven.

It is significant that in the Epistle to the Romans Paul has no word that has in it a hint of social service, welfare work, socialism, or of social and political regeneration by social means, even by humanitarian means. He seriously proposes the redemption of the city and of the world by a gospel of free grace. Social service may have its place as a by-product of the church and its message, but social service is not and cannot be a means of salvation. At its best it is a result of salvation. The gospel proposes to recover men from their state of sin, to restore them to fellowship with God, to put them on their feet with the consciousness of the right and the power to live within the plan and purpose of God, and to restore to them a normal moral life reinforced by the Spirit of God, thus enabling them to live cleanly, to labor worthily, and to maintain in themselves a moral integrity which is the salt of human society.

The church is a lighthouse, and her only business is to keep the light shining. For in the radiance of that light men, lost men, find the path home again.

I know that men get uneasy and think that we may not trust wholly to the light, but I am fully persuaded and earnestly convinced that we have done our best service to the state when we have preserved and preached the pure gospel of the kingdom of God through Jesus Christ. Never mind the present stress and strain and storm!

R. L. Stevenson has told a story of a storm at sea. The passengers, huddled in fear in the saloon, finally sent one of their number to ask the pilot what of the prospects. He found the pilot house, having crawled upon hand and knees to its door. Tremblingly he opened the door and looked in, and the pilot smiled into his face. He turned and retraced his way to the midst of his fellows, and standing there he simply said, "I saw the face of the pilot, and he smiled. All is well!" Ah, if the Christian church can keep the eyes of the world turned toward the face of her Pilot! It is in that face the light of God shines upon us, and in that light alone can it be well with the world.

It was my privilege to be the pastor of Newell Sanders, in Chattanooga, Tennessee. Mr. Sanders was for many years the dominant figure in the Republican party of Tennessee. During one memorable season he dominated the state Legislature of both parties. He was the prohibition voice of the moral forces of the state. Daily for weeks he gave himself, his time, the tremendous influence of his personality, to the task of holding the Legislature against the organized liquor forces, true to the best sentiment of the state.

He spent his week days in Nashville, on Sundays he worshiped in his own church in Chattanooga. After one Sunday morning sermon, he came down to his pastor to say:

"I think you ought to know that six days in the week I give all that I have to the legislative business in Nashville, but on the seventh I come back to this place to receive my inspiration for the week to come."

It was in the inspiration of that gospel, preached in its simplicity, that he girded his strength anew for each succeeding task. I have always believed that in maintaining the integrity of my pulpit as a platform from which nothing but the gospel of Christ was proclaimed, I did for the State of Tennessee a greater service in inspiring Newell Sanders than I could have done by having become a political agitator or the preacher of a social gospel.

Christ on the Throne of the World.

Finally: the presence and the message of the faith in Rome was that Christ should supersede Cæsar on the throne of the world.

Rev. Elliott Speer, President Northfield Schools. | Dr. J. C. Massee, Tremont Temple, Boston. | Dr. James I. Vance, First Pres. Church, Nashville, Tenn. | Dr. James Moffatt, United Free College, Glasgow, Scotland.

Set in contrast the Christ of Paul's day and the Cæsar of his day,—Jesus and Nero! No words are needed for that contrast. They two stand revealed upon the horizon, towering illustrations of the things for which each stands in the world. The presence of the Christian church in Rome proclaimed anew the promise that the king had gone into a far country to receive a kingdom, and will return to take his throne. Cæsar with all his military and imperial powers will crumble with his throne, his empire will be dismembered, his glories will sink under a cloudy sky into perpetual shame. But Christ will come again. Here is perpetual hope for struggling men! The sorrows which endure for a night will give place to the joy of the return of morn. Here is a steadying power, the balance wheel of the world's gear, the one far off desired event to which all history turns and to which all prophecy relates.

Victoria, queen of England, was right when she said to Canon Farrar shortly before her death: "I wish that Jesus might come again now, that I might put into his hands the crown of Great Britain and of India, for he alone is worthy to bear them."

Let it not be forgotten that while there is a splendor of this world view of the majesty and might of the sovereign, universal dominion of the Christ upon his millennial throne, there is also the blessedness of the personal view! He that hath this hope set on him purifieth himself, even as he is pure. Fires of persecution were to sweep over the Roman empire. Fagots and stakes, boiling cauldrons of oil, wild beasts, flagellations, banishments, confiscation of property, loss of friends and life itself were awaiting those who breathed the name of Christ in faith. But in the confidence of his return they would live on in expectation of the time when mortality should give place to immortality, and when the victory of the grave should be forever reversed. So their present sufferings were held to be unworthy to be compared with the glory which should be revealed. Thank God that hope of Paul's day is the hope of this day! Some today suffer the fires of intellectual persecution, even of social ostracism. Some today are required to lose friends and reputation for the sake of the blessed hope. But it lives on, and in its life the church finds its inspiration. We hail his coming, we rejoice in the prospect that we shall see him face to face. Therefore, seeing that we are compassed about with so great a cloud of witnesses, we are induced to lay aside every weight, and the sin which does so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For in this hope and in this perseverance of the saints we are but one of a vast multitude who from Paul's day to this have fought the fight, have kept the faith, expecting a crown of rejoicing from the hands of the risen, reigning, returning Christ.

(Other addresses by Dr. Massee will follow.)

The princely man never loses the child heart.—Confucius.

IS GOD A PERSON?*

Rev. James I. Vance, D. D.

One day recently in Nashville I met on the street a gentleman who has the reputation of holding decidedly agnostic, if not atheistic, views on the subject of religion. In the course of our conversation he said to me:

"When God made this world . . . ."

"Stop right there!" I said, "and reduce what you said to writing, and sign it. I am delighted at last to discover that you really believe there is a God, and that he made this world."

He smiled, and said: "Well, I never had any doubt about the fact that there is a God, or that he made this world, but I do not know how he made it, and I do not know who he is!"

Probably most people today can go that far. The trouble with them is not so much whether God made the world, but what is God like? Who is he? Is he a person?

That is the subject of my discourse tonight. It is much like carrying coals to Newcastle to undertake to discuss such a subject as this before the kind of audience that gathers in this Auditorium at Northfield. Nevertheless, it may not be time wasted for us to make this subject a bit more vivid to our minds, and to discuss afresh the grounds on which one may build a strong conviction for a personal God.

Certain it is that the question of the personality of God is a point of most vicious and determined assault on revealed religion today by those who would like to destroy it. It is one of the cardinal principles of nearly all the cults. God is being lost in his world. He is being merged into his work.

Hagar's Discovery.

Let us dwell for a little while on the picture of Hagar in the Old Testament, Genesis 16!

The race was young, books were few, ideas were not numerous, life experience was limited, the race was only a few centuries from Adam. History was in the first chapter, and only a few pages had been turned. Mankind was scarcely out of the introduction into the main narrative of existence. Then and there a pagan woman made a discovery. It was the greatest discovery that a human being can make.

Other discoveries have been made,—discoveries of worlds, discoveries of planets, discoveries of solar and sidereal systems in the far, dim depths of distant space, discoveries of solar and sidereal systems in microscopic matter, discoveries of the secrets of how worlds are made and systems held in poise and the course and order of nature maintained, discoveries of subtle forces and elusive elements. But greater than all of these was the discovery which this pagan woman made out there on the burnt and blistered sands of the desert, for she discovered God.

There is only one possibly greater discovery which man can make, the discovery of the origin of life. If man should ever discover the origin of life, he probably will no longer be interested in the discovery of God, for he probably will feel he can get along without a god.

This woman not only discovered God, but she discovered the greatest fact about him: not that he exists, not that he is spirit, not that he is supreme, not that he dwells apart from his world, but that he is a person. He is not a thing, not a law, not an idea, not a statement, not a process, not a universe, but a person who sees and hears and feels and thinks and loves and acts. In the ecstasy of that discovery she cried:

"Thou God seest me!"

She not only discovered that God is a person, but she discovered the greatest fact about the personality of God: not that he is in authority, not that he is on the throne, not that he plans and has wisdom to plan and power to maintain, but that he was interested in her, that he had time for her, that in the management of his vast world he had time to listen to her prayer. He had time to waste a bit of his pity on her poor, wasted life, and time to use a bit of his power to right her wrongs.

There she stands, a woman who had suffered an injustice, who had been driven out at the fierce demand of a rival, knowing that the day was fast approaching when the child

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* Northfield General Conference, 1926.

Dr. Vance is a Presbyterian minister in Nashville, Tenn.

she was to bear would need the care and protection she was unable to give. But what difference did it make? She was merely the pawn of a nomad sheik. She had violated the social custom of her day, and must pay the penalty. So out she goes, lonely, friendless, deserted, forsaken. And out there in the wilderness she finds God, hears him talking to her, discovers that he knows all the drab story of her loneliness and sorrow, until, not in terror, but in the ecstasy of a heart that has found a friend, she cries:

"Thou God seest me!"

Was she mistaken? Was it merely a delusion? Was this cry of Hagar in the desert merely the wail of a soul lost in the fog? Was this discovery that she made out there amid the arid sands of the wilderness no discovery at all, but merely the surrender of crude existence to the bondage of a baseless superstition?

I have heard of a man who gives as a reason for not accepting Jesus Christ as Saviour his inability to believe in a personal God. This man lives in the 20th century. He has many books. He has a life experience that is as noontide to midnight in comparison with that of this poor, pagan slave out in the desert. Who was right, the woman or the man? The woman who said, "Thou God seest me," or the man who said, "If there is a god at all he is a law god, or a stone deity, or a process divinity, or some sort of an almighty thing"?

If God Is Not a Person,—

If God is not a person, revealed religion is a fiction. The Bible drops at once to a level with ordinary literature. It is on a par with Shakspere's plays, and Milton's "Paradise Lost," and Mr. Wells' romantic history of the world. Instead of being written by holy men who spake as they were moved by the Holy Ghost, it was spun out of their subconsciousness. These holy men were either holy frauds or holy fools, and the Book that has given to us the mightiest motives that drive human life, and that has revealed to us the sublimest truths with which the mind of man has ever been engaged, was manufactured in the sub-cellar of man's mentality.

If God is not a person, religion is without authority. One religion is as good as another. Religion is lowered to the level of expediency. It is simply a question of what religion pleases you, and you can reject all of it if none pleases. You can accept what seems to you most believable, most desirable, most pleasant. That is, religion shrivels up and dwindles down to nothing but a cult. And that is all the religion some people have today, a cult. A cult is a religion minus God. It has got the form and the shell, but there is no soul.

If God is not a person, then religion has lost its commandment face, and is devoid of any accent of the imperative.

If God is not a person, prayer is impossible, that is, real prayer, prayer that gets anywhere or gets anything. If God is not a person, your prayers rise no higher than your own head. You are praying to yourself. The only answer you get is purely subjective.

I was speaking last winter in Agnes Scott College in Georgia to a group of seven hundred bright, attractive, wide-awake, intensely interested college girls. I said something about Christian Science in one of the addresses, and at the conclusion a young girl, one of the students, came up and said:

"I do not think you were fair to Christian Science. I am a Christian Scientist."

I said: "In what respect was I unfair?"

She said: "In what you said about prayer. You know, the principal part of our religion is prayer."

I said: "Do you believe in a personal God?"

"No," she said, "we do not believe in a personal God. For us to believe that God is a person would be to limit him."

I said: "But how can you pray to a thing? You cannot pray to a chair or a rock. If God is not a person, if he is only a thing, your prayers go no further than your lips."

The girl turned away with a sigh, and, I suppose, went off to headquarters for more information.

If God cannot see, if he cannot hear, if he cannot feel, if he cannot love, if he cannot answer, if he lacks personality, why pray to him? You might as well kneel to a lamp-post or ask alms of a slag dump.

If God is not a person, then mercy is impossible. Nature knows nothing about

pardon. There is no room in nature for repentance. Natural law is remorseless. When it is violated it automatically inflicts its penalty. "The soul that sinneth, it shall die."

Talk about the gospel of evolution, why, there is no gospel in evolution! There is no gospel in science. I believe thoroughly in science, and between true science and true religion there should be no conflict, and there is none. But science is not religion. What we humans need is more than a square deal. We can never get along with bare justice. We can never be satisfied with a creed that talks to us only about the survival of the fittest. What the world needs is a gospel that will preach more about the survival of the unfittest, and if there be no personal God, there is no such gospel. Because if God be a real God and yet be not a person, one of two things follows: If this stone god made the world, but is not a person, then if he is in control he holds things under the scepter of cold, remorseless fatality; or if this stone god is a real god, and made the world and then forgot all about it, chance rules and things happen only by accident. It is a crazy world. The rivers run to the sea, but they run to the sea only because they happen to run that way. They might as well run the other way. The soil grows crops, but it might kill them as readily. It just happens that there is a harvest when the time comes around for us to gather our crops. Those five hundred thousand stars out there that are within the range of visibility to the most powerful telescope, and the millions in the ganglia farther on whose light has not yet reached us, stick to their orbits and go through space with never a collision only by accident. Whether it be fate, or whether it be chance, there is no room for mercy.

That is, my friends, if God is not a person we are a million times worse off than this poor woman thought she was out there in the desert. We are the residents of the 20th century. We have railroads and steamships and air-ships and modern civilization. We build big cities, and dig inter-oceanic canals, and amass colossal fortunes. We have the radio and wireless telegraphy. We are scientific and philosophic and efficient. But if we are dumb before the eternal, if we are blind as bats before the infinite, we are a million times worse than Hagar thought she was out there in the desert, listening by faith until she heard the inaudible, looking by faith until she saw the invisible, and then, with a heart torn by a rapture too great for words, crying:

"Thou God seest me!"

Was she mistaken? I do not think she was. I believe she was right. I do not think it should be difficult for one of ordinary intelligence, who is living a clean life and whose purposes are honest, to achieve a faith in God as a person, because the evidence is sufficient.

Racial Conviction.

The discovery which Hagar made in the wilderness has been maintained by the race. Nearly everybody in all the files of time has had the thought and the faith of a God that is a person. We have not called God by the same name, we have not given him the same character, we have not always obeyed his will, nor lived up to the light we have had, but there have been few people so crude and untaught, so far adrift, but have had the vision and have cherished the faith that the power that rules this world can hear them and communicate with them.

Where did this faith come from? Where does the race get this great faith? It was not invented: who invented it? It is not a superstition. It has lasted too long to be a lie. It is not something man has spun out of himself. The most plausible explanation is that it is based on reality. Mankind has cherished the faith in a personal God because there is a personal God.

The Bible vouches for this racial conviction. The God of the Bible is not a thing. The God who comes to us on the pages of the old Book is a God who can see and hear and feel and love, and answer prayer and forgive sin. If he be not a reality, then that Book is a fraud, and the civilization of the world is built on a colossal imposture.

Not only so, but Christianity is the religion of a person. You may hold what view you may about it, but it is today the religion of the forward nations of the earth. Its teachings are the basis of about

all of the civilization that the race really has.

Dr. Mott, on his recent visit to Japan, had a wonderful time. The leading papers of that country had editorials about him, and especially about the Christian religion. The editor of perhaps the most influential paper in Japan, in a long editorial which many of you have probably read, openly declared that modern Japan is the product of the Christian religion. Not that people have embraced Jesus as Saviour, but that the Christian religion has gone far enough into Japan to make it over again and to give it a place among the nations of first rank in the world.

What Christianity has done for Japan it does wherever it goes. Christianity is the religion of a person. "I am the way, the truth and the life," said Jesus. It is not the religion of a statement of theology. It is not the religion of an organization. "In the volume of the Book it is written of me." Christ came to ask people to embrace him, the Son of the living God, and if God be not a person Christ's teachings fall of their own weight.

Not only so, but Christ's great mission, it seems to me, was to reveal the personality of God. Christ was a reformer. He was a great teacher. He founded a church. He influenced the writing of a book. He came to build a better world, and to give us a new social order. But these things are merely by-products of his mission and of his message.

Christ's great message was to unveil the face of God. He said, "He that hath seen me hath seen the Father." That is, he not only unveils for us the face of a personal God, but he reveals to us God in personality at its topmost peak, God the Father.

Is not this enough to convince any unprejudiced mind? All men have this faith. The Bible vouches for the accuracy of this racial conviction. Christianity, the religion of the new world, the only religion that sings a song of hope for the future, is the religion of a person. The mission of the greatest life and the message of the holiest ministry our world has known was that God is a person, and that this person is our Father.

If, with all of that before us, we cannot believe that God is a person, is it possible for us to believe anything on evidence and testimony? Is it possible for us to believe in our own personality?

But let us lay all of this on the shelf! There is still further evidence left. Let us turn to the secular!

What Personality Is.

Let us keep in mind what personality is!

Personality is not a matter of figure, or form, or feature. Personality is made up of three elements, intelligence, emotion, volition, coördinated.

They must be coördinated. A dog has intelligence, but he has not personality because he has not the three coördinates. A mule has volition, but he has not personality. A hen with chickens has emotion, but she has no personality. It is intelligence and emotion and volition coördinated that makes personality.

God has personality. He has infinite intelligence and infinite love and infinite will coördinated. The little Christian Science girl said she could not believe that God was a person because for her to believe in the personality of God would be to limit him. She did not understand, probably, what it takes to make personality.

Does intelligence limit? Is God limited by intelligence? To be sure, God cannot reason because he is omniscient. But does it follow that because God cannot reason he cannot think? Are we to assume that God cannot feel, that to feel would limit him? Are we to assume that God cannot execute, that for God to will would be a limitation? If so, then existence itself would be a limitation on God, and we are lost in a transcendental pond of mud that makes any clear thought impossible.

Personality, then, is these three things I have mentioned coördinated.

The Witness of Nature.

Now, let us put a witness on the stand in the form of nature! What has nature to say about the person of God?

Wherever we go in nature we find intelligence. We find evidence that someone has been thinking, and has been thinking on a world scale, thinking so that there is nothing anywhere but manifests some element of design. The grass under our feet,

the rivers, the metals, the elements in the air, the mysterious forces around us, all reveal thought. As we come more and more to understand nature, we are convinced that there is nothing that walks this earth with aimless feet. Some master mind has been thinking widely and always.

As we investigate a little more deeply we discover that back of this thought there is concern. Whoever has done the thinking has been interested in the welfare of the world, in all its creatures, in everything that goes to make up this wide, wide, limitless universe, of which we are so small a part. It has not been assembled except under the influence of a master mind, from man's body, where the members are united, hinged together on ball and socket joints, strapped with muscles, connected with delicate nerves and glands, making the organism of the body the most sensitive and responsive, as well as unified. All the way down the scale of being there has been design. Everything is good for something, and that something is beneficent. There is a heart of infinite love backed by a mind of omniscience.

As we go a little further into nature we discover the moving of a strange and mysterious force that operates everywhere, that has control of all currents, that holds all reins in its hands, and that is driving all things toward a definite goal.

My church in Nashville is an old Egyptian temple. The symbolism is Egyptian, but it is religious. The winged globe is there. It is on every Egyptian home. It is over the doorway. It is the symbol which the Egyptians used for that conviction, deep-seated in the soul, that ultimately good will triumph over evil.

This is the great racial conviction, not because of faith in human virtue, but because this master mind and this great heart and this omnipotent will back of all things working together guarantee a better world.

And so nature is talking to us of omnipotence and omniscience and infinite love coordinated into the infinite personality of the universe. Every blade of grass is saying, "Thou God seest me!" Every bird that sings in the tree-tops sings, "Thou God seest me!" The winds and the seasons are joining in the great refrain. Every dewdrop and sunbeam and snow crystal, the rolling tides and the singing rivers and the shining seas are all saying what Hagar said long ago out there in the desert:

"Thou God seest me!"

The Witness of History.

There is another witness from the secular, namely, history.

History is vastly more than a story of the succession of events. It is the story of the purpose of God in human life. It is the philosophy of the world, the story of that which is behind and beneath and within all things.

> "And behind the dark unknown
> Standeth God amid the shadows,
> Keeping watch upon his own."

Someone has said that all history is just his-story, God's story. History is also telling us that things are driving toward a common goal, that the world is on its way somewhere, that the unseen power that rules it is carrying on, and that some time God, whoever he may be, will have his way.

> "One law, one truth, one element,
> And one far-off divine event,
> Toward which the whole creation moves."

If one cannot accept the evidence from religion, surely the testimony of these twin secular witnesses, nature and history, should be enough to convince of the reality of a personal God. But, if one is still unable to achieve this faith, if he is deaf to all the voices that speak in nature and blind to all the lights that shine from the pages of history, let these two be retired: God still has witnesses left!

The Witness of Personality.

There is the testimony from personality itself.

First, from the personality of Jesus Christ.

One may hold whatever view he please about Jesus. Christ is a person. He is historical. One of the most brilliant rabbis in America, in a sermon some months ago, said that the Jews must accept the fact of the historical Christ, and then, in a statement that shook his race from one end of this country to the other, he declared that Jesus was the greatest of all the Jewish prophets.

Jesus was a real person. Whether he was God or man, he lived the sweetest,

fairest, finest life our world has known. He was life functioning on the highest level that life has reached. If so, then is it not probable that if there be life still higher, it will function at least in the form of personality? It will not be less than life as we know it on the highest discovered level. The personality of the greatest life our world has known is saying that God is at least that much.

God may be more than personality. We have no means of knowing, but he certainly cannot be less. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. He is the brightness of God's glory and the express image of his person, and his message is that God is infinite personality.

But if one cannot go as far as the rabbi, if he is unwilling to accept the reality of the personal Christ, man himself remains. He is a person.

You and I are persons. We are intelligence, emotion and volition coördinated. Surely, if God can make a person he can be a person. You and I do not lose our identity in our work. I am trying to preach a sermon tonight. I am in my sermon, but I am not my sermon. I exist apart from my work, and so do you from yours. Therefore, why conclude that God loses his identity in the world which he has made? Thus finite personality, if there be nothing more, is sufficient proof of an infinite personality.

Proving the Negative.

If one is disposed to deny the evidence in himself, then I would remind him of one other thing in connection with this question, —of the impossibility of proving a negative, of the folly of one who is blind to all the lights that blaze, to discover what God is, of denying that which he himself is too blind to see.

To prove that God is a person one needs only one moment of fellowship, one moment when God steps out of the shadows and shows his face, one single instant on the wide desert when his voice breaks the silence with a message of hope for a forlorn life. One seraphic instant packed with deity is all that is needed. But to prove that God is not a person one must travel through all the files of time. He must investigate not one date but all dates, not one world but all worlds, not one experience but every possible experience. He must go through every successive chapter in the experience of every life on this planet, and on every planet. He must scrutinize every cranny and crevice of the limitless universe. That is, before he can prove that God is not a person, he must become this personal God whose existence he himself denies, and all this in the interest of a skepticism that poses as being reasonable.

What folly! What absurdity! What blasphemy! Let us be rational as well as reasonable!

Two Reasons for Unbelief.

I can conceive of only two reasons why one should want to disbelieve in a personal God.

One of these is moral. I can understand how an individual might lead a kind of life that would make a personal God an unpleasant fact. He would prefer a god who is blind and deaf and negative.

I have heard of an army officer who was leading an immoral life, and who, when approached on the subject of personal religion, said that he found himself unable to believe in God because of intellectual difficulties. The chaplain, who knew the kind of life the colonel was leading, looked him in the face and said:

"Well, Colonel, there are no intellectual difficulties in the Seventh Commandment!"

"Blessed are the pure in heart, for they shall see God!"

One who is living a dirty life cannot see God. He ought not to be allowed to see him. It would not be safe for God to trust himself to a life that is notoriously and consciously immoral. There must be repentance before light breaks.

But it seems hardly fair to brand one with immorality because he declines to accept your creed. Let us pass to the other reason, which is not moral, but experimental!

Religious truth is apprehended not so much by an intellectual process as through an experience. The natural man receiveth not the things of the Spirit of God. They are foolishness to him, neither can he know them, because they are spiritually dis-

cerned. Hence one may have difficulty in believing in a personal God because of a lack of experience. His difficulty is not intellectual, and it is not moral: it is experimental.

To such an individual I would say this: Knowledge in religion is the product, and not the cause, of faith. We do not know in order to believe: we believe in order to know. Paul said, "I know whom I have believed." He did not say, "I believe whom I have known."

The first thing God asks us to do is to believe, then by and by we come to know.

I would also remind one who in this dilemma that faith in religion is not so much an intellectual as a heart process. "With the heart man believeth unto righteousness." It is possible for one to have intellectual difficulties about the person of God and at the same time have faith in a personal God. With the heart man believeth. That is, in religion when you want to believe you are believing. For my part, I want to believe in a personal God.

Perhaps someone may say: "What can your personal God do for you?"

I answer by asking: "What can your impersonal god do for you? He cannot see you. He cannot answer your prayer. He cannot be with you in temptation. He cannot comfort you in sorrow. All that he can do for you is to let you alone."

I do not want God to let me alone. I want him to come to me in my sin, in my hours of struggle, in my seasons of temptation, in my moods of despondency, in my hours of sorrow, until I too can say:

"Thou God seest me!"

Yes, God is a person! Thou God seest me! Thou seest my sin, my struggle, my need, my longing, my ambition! We do not climb the hill alone. We do not fight the battle single-handed. We are not lost in the crowd. God knows. God sees. God pities. God understands. And when at last the veil lifts and eternity crowds in, I shall see there on the throne not dumb law, not an infinite thing, not the mocking silence and grinning emptiness of an eternal shade, but

"I shall see him face to face,
And tell the story, Saved by grace!"

(Other addresses by Dr. Vance will follow.)

EPHESIANS—1.*

Miss Grace H. Hamilton.

In the following outline studies in Ephesians we wish to keep two or three special things in mind all through the lessons in order that we may gain a somewhat clearer understanding of this, the greatest of Paul's epistles. First of all we must know our background. This is essential for all Bible study. Then we must endeavor to find as simple as possible an outline and analysis of the paragraphs and chapters with their relationships, and finally appreciate the object of the letter with its ageless applications to the problems of human life. We wish also to discover for ourselves new relations of thought and expressions which will stimulate us to further intensive study.

As we read we shall discover the inexhaustible riches, and realize anew that this study can be nothing more than an introduction. Our one hope is that the reader may be led to explore for himself the "measureless gift" of this precious epistle.

LESSON I.

I. Note the **salutation,** 1. 1, 2, and compare with the other epistles.

II. Study Acts 18. 19 through chapters 19 and 20 for **Paul's early experience in Ephesus.**

III. The **main thought** of the letter, as we find after several readings, is a plea for unity amid diversity. Paul's argument is that there is diversity in the gifts of God, suited to our capacities, and that we can and must be united in Christ Jesus, who sums up all things.

IV. His **occasion for writing** is to exhort the Asiatic churches to a closer fellowship with Christ and a clearer understanding of unity, and to warn against factions, and encourage brotherly love. Compare

* Northfield General Conference, 1926.
Miss Hamilton has kindly written out an outline of her several studies.
Miss Hamilton serves as Bible teacher and director of the Children's Church at Dr. Kirk's church in Baltimore.

with this the letters to the churches, especially the church at Ephesus, in Revelation 2. 4. In Dr. Moffatt's translation we find this expression, "But I have this against you: you have given up loving one another as you did at first. Now, remember the height from which you have fallen: repent, and act as you did at first!"

This letter was undoubtedly meant for all the Asiatic churches, and yet the Ephesian church must have been particularly dear to Paul's heart, because of his long experience with them, nearly three years in the capital city of Asia Minor, and the real conversion of the Ephesians,—for they destroyed their precious magic books, indicative of a deep change, and "endured patiently" the trials they had to face. Neither must we forget the religious background: the mythology and superstition, the licentiousness and abandonment of the pagan belief in Artemis, and the real hunger and thirst of the human soul for some final word of salvation, some surety that beyond all ceremonial observances there must be a way to lasting peace.

In this study we shall only take suggestive phrases, around which an outline will be built, and the main thought condensed for each paragraph. For our **chapter name** the first paragraph after the salutation (3-14) suggests our inheritance in Christ. The second paragraph, 15-23, has a most startling phrase, "His inheritance in the saints" (18). The following outline is therefore suggested:

1. Our Inheritance in Christ, 1. 3-14.

1. God's spiritual blessings for us.

a. Their source—from God.

b. Their nature—spiritual.

These blessings are spiritual ones. We too often ask and think of material blessings, and wonder why prayer is unanswered. Seek first the kingdom of God, and all these things shall be added!

2. God's destiny for us.

a. Wholesome and perfect lives.

b. Without blemish.

How far do we live up to this choice? Surely we need to live up to the discipline of this thought!

3. God's place for us: the far-reaching place of perfect love.

a. Unto adoption as sons.

b. To be dedicated to him.

c. To the praise of his glory.

Compare 1 John 3. 1: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are! . . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be!"

"Couldst thou thyself in vision see
The man God meant,
Thou nevermore wouldst be the man
Thou art, content."

4. God's bestowal of grace upon us.

a. In his beloved son.

5. God's redemptive work for us through his Son.

a. Gave his life blood for us.

b. Forgave our trespasses.

He DIED for ME, so rich his grace! We cannot dwell on this thought too much. From the "Everlasting Mercy" these lines come with fresh beauty:

"O glory of the lighted soul!
O souls that Christ has new-forgiven!"

6. God's abounding grace towards us.

a. In wisdom and prudence.

b. In the revelation of his will.

What a soul plane this is for us! Let us not be too eager to know all of God's will at once, but be content to read a page at a time, all that our poor minds can take in.

7. God's revelation to us in Christ.

a. In the fulness of time.

The unfolding mystery of creation, each hour on the clock of time unveiling new glories of creation, the stars in their far beauty, the universe in its measureless space, the "Beyond" of our horizons, no matter how far we stretch them; all the achievements of man in poetry, art, science, education, discovery, invention, statecraft, etc.,—all are but portions of the whole.

b. Christ who sums up all things, (1) things in heaven, (2) things upon earth.

Review history for national ideals! Greece stood for beauty, Rome for justice, Persia for truth, Egypt for immortality, China for love of peace, France for equality and fraternity, America for ideals of liberty. Each nation of the earth reaches out for something intangible, a thing "in the blue" that expresses the national soul. Then, too, think of the spiritual attainments, the gifts of man as exemplified in our choicest leaders, insight, charity, tenderness, pity,

leadership in all realms. Christ sums them all up. He is head over all. All things are "gathered up in Christ."

c. In whom we were made a heritage for the praise of his glory: we who had hoped (think of the hope and yearning of the world for redemption!), ye who had heard, —ye who had believed.

d. In whom we were sealed with (1) the Holy Spirit of promise, (2) a pledge of our inheritance,—that we may obtain our glorious possession, to the praise of his glory.

A pledge has to be redeemed. Note that in Philippians 2. 12 we are urged to work out our salvation with fear and trembling, or—in Dr. Moffatt's translation,—"Work all the more strenuously at your salvation with reverence and trembling, for it is God who in his good will enables you to will this and to achieve it."

As Paul sat in his prison writing or dictating these glorious letters, it was not in the light of his own making, but the light that never fails shone through his soul, illuminating the ages, and pointing a clear way back to the infinite source.

(To be continued.)

MARKS OF THE CHRIST.*

Rev. Will H. Houghton.

Except I shall see the print of the nails, I will not believe! John 20. 25.

One of the greatest discoveries for the detection of crime and the conviction of the criminal is the discovery that the finger-prints of all men differ. Up to some twenty or twenty-five years ago the police forces in our large cities depended for the identification of criminals on the photographs placed in what are called Rogues' Galleries. If a man committed a crime and was arrested, convicted and sentenced, his photograph was placed in an album or on a wall, and when a similar crime was committed investigation was made, and the photograph often led to the conviction of the criminal. Unfortunately, many an innocent man was convicted in that way.

Some twenty or twenty-five years ago a criminologist discovered that the finger-prints of all men differ. Now every police force in the country makes use of the discovery. I should say that it was rediscovered, for the Chinese have known it for centuries, and have made use of it in their pay rolls in large factories in China. The finger-print impressions of all men are different: they say that of the thousands and multiplied thousands of finger-print impressions that have been taken no two have been found to be exactly alike.

In our text Thomas is asking for the finger-print impression of the Christ. "Are you the Christ of the cross? Where are the marks? Except I shall see the print of the nails, I will not believe!"

I would not have this congregation understand me as commending Thomas in his unbelief. No! How much better had he known the victory of faith! How much better if he had been in that blessed company, where we find ourselves, of those who have not seen and yet have believed! But I am trying to say that the question Thomas raised about Christ in that day is the question every doubting Thomas raises concerning every Christian in every day, "Are you a Christian? Are you a follower of the Christ of the cross? Where are the marks?" The world is saying, "Except I shall see the print of the nails, I will not believe!"

We quote glibly, some of us, that text in Galatians 2. 20, "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But is it true?

"I am crucified with Christ,"—that is true. There is no place for exhortation there. That is a doctrinal statement. If you are a saved person, if you have received the Lord Jesus Christ, you are crucified with Christ. That is a judicial fact, something that has happened, and happened once for all.

"I am crucified with Christ. Nevertheless I live,"—ah, yes, that is true! I do live. Yes, I live.

* Northfield General Conference, 1926.
Mr. Houghton is a Baptist pastor in Atlanta.

"But the life which I now live in the flesh I live by the faith of the Son of God." Is that true? That is the place for exhortation. Is it true that this life I am living every day in all its contacts, in all its relationships, in all its standards,—that I live this life by the faith of the Son of God who loved me and gave himself for me? It should be true, and this is the place for exhortation.

The world expects it to be true. The world expects that if a man has received Jesus Christ, and has named his name, and put on Christ, he shall manifest Christ to the world. I say the world expects it. The world on every hand is saying, "Except I shall see the print of the nails, I will not believe!" If our standards are no higher than those of the worldling, if our system of ethics is no better, if our business practices are not better than those of the worldling, what does the world think of us? More than that, what does the world think of the Christ we represent?

I think it was Dr. Griffith Thomas, of dear, sainted memory, who suggested these three words for the Christian life: Christ received, Christ realized, Christ reproduced.

Christ received,—that is the way you became a Christian. You were not a Christian by natural birth, but as a result of your acceptance of Christ you were born again, —John 1. 12, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

But there are too many children of God who have received Christ, but that is the end of it. They do not realize Christ. They are worshiping a Christ who lived two thousand years ago, instead of a Christ who now lives. They do not realize the living Christ.

Christ is to be received, Christ is to be realized, and Christ is to be reproduced. It has been said a great many times that the Christian is the only Bible the world ever reads. If this is true it is time we got out a revised version. And this is also true, that the Christian is the only Christ that the world ever sees. I mean by that, the Christ within. I am crucified within. I am crucified with him, "and the life I now live in the flesh I live by the faith of the Son of God." The world expects to see Christ in the believer. The world says, "Except I shall see the print of the nails, I will not believe!"

Let me illustrate what I am trying to say by telling two experiences!

In a former pastorate my church kindly released me occasionally to hold an evangelistic meeting elsewhere. One winter I held an evangelistic meeting in a small city in one of the Eastern states. This city is the center of the grape region of that part of the country. There are lakes, several of them, and around these lakes a fringe of vineyards.

During the meeting in this little city, the churches uniting in it, a man of that city who was not a Christian raised this question:

"Mr. Houghton, what do you think of the Christians in this city? They have gotten together, they have brought you here, they are trying to reach the unsaved, and I am one of them. These Christian men own the vineyards around these lakes. They make their money off the grapes raised in these vineyards. Now, Mr. Houghton, you know that since Prohibition there is only one legitimate use for the grape, and that is for table consumption. This last fall an early frost came and touched our grapes, and spoiled them for table use. The grape crop was practically ruined. Italians came through this section of the country with big motor trucks, and they bought these grapes, these frosted grapes: they bought them, picked them, and carried them away, and every last man who sold his frosted grapes to the Italians knew that he sold them to be made into wine in defiance of the law of the land. Now," said this unsaved man, "what do you think of a Christian man who will sell his grapes in that way?"

I pass the question on to you this morning. What do you think of a Christian who will do that sort of thing? You don't think much of him, do you? YOU DON'T HAVE GRAPES TO SELL!

Later the same year I went to another city, which happened to be the center of the hat industry. I held some shop meetings in connection with our campaign, and one day after a shop meeting the superintendent of the shop—a hat factory,—took me through the plant, and showed me how the

hats were manufactured. Of course I am talking about men's hats, for who would attempt to describe how women's hats are made?

When we had gone through the factory we came to the finishing room, where they put on the labels and packed the hats for shipment.

One of the men in the shipping room took my hat, and looking at it said; "Mr. Houghton, this is a nice hat!"

I said, rather proudly: "Yes, that is an imported velour."

"Oh, yes," he said, "we make imported velours too!" And he showed me a fine line of labels: "Made in Italy," "Made in Austria," "Made in France." And they were made in Connecticut!

It isn't funny, after all, to think that Christians can lie and deceive and conform to the world's standards in business and conduct, then expect to witness to a lost world concerning a crucified Christ. It is tragic, and not funny. The world is saying, "Except I shall see the print of the nails, I will not believe!"

Faith in the Old Testament.

I wish I might have a few minutes to discuss two or three of the marks of the Christ that should be upon the lives of believers.

In the first place, I want to say that faith in the Old Testament is a mark of the Christ.

Perhaps I am straining a point to bring this in, but it must be brought in in our day. Faith in the Old Testament is a mark of the Christ.

I was in a church convention a few years ago when that convention placed itself on record, and thought it had done an eloquent thing when it said, "We believe in the New Testament as our sole source of faith and rule of life." That sounds splendid, but I do not agree with that company. I believe in the Bible, Old Testament and New Testament, as the Word of God. There are men on every hand (and hear me, you must watch them!) who will say honeyed things about the New Testament and who would cast the Old Testament upon the rubbish heap and tell you that we have outgrown it. My Lord believed in the Old Testament, and I am just foolish enough to stand beside him and believe in it too. What he believed is good enough for me.

He quoted from 19 books of the Old Testament. He mentioned 20 characters from the Old Testament. He said, "Abraham rejoiced to see my day. David called me Lord. Did not Moses give you the law (giving endorsement to the five books of the Pentateuch)?" Some of you are old enough to remember the time when critics scoffed and said, "Moses did not write, because writing had not been discovered in his day." But since tablets have been unearthed showing that writing long antedated Moses' time, that the Babylonians knew how to write and cut letters in wood and stone, they do not say now that Moses could not write, but they say that what he did write he got from the Babylonians. When one argument is gone they will switch to another. But Jesus said, "Moses wrote of me, and if you had believed Moses you would have believed me."

In his appearance in the Temple Jesus opened the book of Isaiah at the section that we know as the 61st chapter of Isaiah, and read a portion concerning himself.

Near the cross he said: "Behold, I must go to Jerusalem that all things written by the prophets shall be accomplished!"

Over and over again he endorsed the Old Testament.

I read in the paper the other day of a young theologue who came up for examination for ordination in New York. He did not believe in the virgin birth. They discussed it at some length, and then dismissed the young man from the room that they might further consider the case. Before he left the room he said:

"Gentlemen, will you allow me a word?"

Then he said: "Shame, shame, that you would spend so much time discussing an unimportant doctrinal matter when a sick world needs my ministry!"

And he passed out. Eloquent, wasn't it?

Suppose a young medical student came for examination before a medical board, and when they were questioning him concerning some of the fundamental principles of diagnosis and practice he should turn on them and say:

"Shame, shame, gentlemen, to think of discussing these matters and questioning me

about these things when a sick world needs me!"

I have an idea that the chairman of that board would turn to this fellow and say:

"You sweet thing! It is nice of you to be so concerned, but what we want to know is what you are going to give the sick world in order that it may not be sicker."

If there is anything the world needs in the pulpit it needs men who believe something, who stand for something, who know what they believe and are ready to pay the price of believing it, whatever that price is. Christ believed in the Old Testament, and I say that you cannot follow Christ (I do not say you cannot be saved), you cannot follow Christ unless you do believe in the Old Testament. Is that reasonable? I think it is.

Self-Effacement.

But I pass on to say this: Self-effacement is a mark of the Christ.

How much we need to see it in our day! Do you ever take a few minutes to scan the advertising pages of a modern magazine? You can read the story of the age in which you live out of the advertising of the age better than in almost any other way.

It is interesting to scan the advertising pages of a popular monthly. Notice the number of books and courses in the development of personality, the culture of the will! "Subscribe to this course, buy this book, take these papers! Put them under your pillow, and wake up some day and realize that you are a great man! You are great: all you need to do is to realize it. Throw back your shoulders, put out your chest! The world is yours. You are the biggest thing in all the world."

An epidemic of self-love has swept America. We are throwing our elbows out of joint patting ourselves on the back.

I spent several months on the other side of the Atlantic, and I know that is the reputation we have over there,—a nation of men who love themselves. And we do. Our whole educational system is built up on the proposition that every youngster must succeed, and we define success in terms of dollars and cents. We say, "You must succeed, you must get money, you must get a big home." We are saying that to our boys and girls. It is strange that in this day when men are talking about the Sermon on the Mount, "Do to others as you desire they should do to you," and other high sounding things, strange that we should develop a nation of individuals who love themselves more than anything in the world!

Self-love! I wish some one would start a correspondence course in humility. There might not be many subscribers, but it would be an interesting experiment. I know what my Lord taught and practised,—I can see him now: can you?—kneeling at the feet of those disciples, ordinary men defiled by earthly contacts, and bathing their feet. Can you not see the Lord of the eternal world doing that? Humility, self-effacement is a mark of the Christ.

There was a man who went around the country witnessing for Christ some years ago. His life story was of such interest that some one wrote it up, and a thrilling story it is. This man did not give all of his time to preaching the gospel. He was a glorious, glowing witness for Christ.

In his old days he came on a railway train to a certain station where he was about to alight. At the same time a young traveling man with two heavy bags started to alight, and coming from the station to board the train was a newsboy, who carried fruit and newspapers to sell while the train waited.

This boy was a little fellow, and lame. He came limping along with his basket of fruit and papers to board the train. As he got to the steps the traveling man brushed him aside, and the basket fell. The young business man passed by without a word. But the Christian gentleman saw the boy with his scattered wares, and saw the tears in the eyes of the little Italian lad. The old gentleman got down on his knees,—he had to, for he could not well stoop, he was so old,—and began to gather up the fruit for the boy, and wipe it off.

When he saw the tears in the eyes of the lad he got out a crisp one dollar bill, and laid it on the basket. The boy, who perhaps had gone to a mission Sunday school somewhere, looked up in the face of the gentleman, and said:

"Mister, be you Jesus?"

He had heard about the Man who went around doing good, and he thought he must have met him. Oh that there was something

in my life,—for I am preaching to the preacher this morning,—something that would remind men of Jesus! The world expects it. The world says, "Except I shall see the print of the nails, I will not believe."

Gentleness.

Give me another minute to say that gentleness is a mark of the Christ!

We need to emphasize that in these days, when in Christian homes—homes that are called Christian,—there is so much of strife and bitterness and bickering. Ah, how Satan is causing us to lose the young people in our homes because of the hard things that are said by the father and mother! As a pastor, and I am a pastor with hosts of young people,—we have nine young people's societies in my church going on at the same time,—I can tell you that we have parents in the church, scores of them, hundreds of them, I am afraid, who have lost their children. Some boys and girls have started in the path that ends in perdition. The parents come around to me, and weep about it, and ask, "What can you do, Mr. Houghton?" And I know something about the home life of the father and the mother, and the harsh and unkind things they say to one another. These have undermined their influence with their children.

The Lord Jesus was gentle and kind. I can't think of him saying an unkind thing; can you? Oh, I know he rebuked hypocrisy, but I mean personal things. We are all working so hard these days. We are wrought up. I know that. We are giving of ourselves nervously. But do not excuse yourself so much on the ground of your nerves! It is not nerves, it is meanness. I know what the little girl meant when she prayed, "Dear Lord, make all the bad people good, and make all the good people nice!" There are lots of good people who are not nice. There are some religious people that I would not want to live with: would you? And the world says, "Except I shall see the print of the nails, I will not believe!"

Love of Souls.

Just a moment to say that love of souls is a mark of the Christ.

The Lord Jesus loved the souls of men. He saw the multitude as sheep without a shepherd. When he looked over the city of Jerusalem he wept over it. How long since you wept over whatever city you come from? How long since you have looked through the eyes of Jesus at the multitude lost in sin? Isn't there a stir in your heart as you see them? There is something wrong, brother, if there isn't! Do not tears come unbidden as you see them pass, the multitude?

Jesus loved them. He wept over them. Do you love souls? It is possible that you have been a Christian for five years, for ten years, for fifteen years, and you have not done a thing to save a single soul; you have not tried to pluck one brand from the burning, not tried to reach out the hand of love and pity; satisfied that you are saved, and caring not for others, singing of home and heaven and forgetting that souls are going to perdition.

I do not think the worldling is in the least surprised when a Christian comes and says, "I am praying for you: I want to see you saved." He thinks the Christian ought to do that. I imagine the worldling is surprised when the Christian says nothing about Christ: when he can have a Christian neighbor, some one in the same apartment house, and yet year after year nothing is said about Christ. He knows that Jesus loved souls, that Jesus sought souls, and down in his heart if he does not say it with his lips he is saying, "Except I shall see the print of the nails, I will not believe! When I see some one who shows the passion of Christ, I will know there is something in it."

That native Christian, Gungu, came to the missionary one day and said: "Missionary, I want to study geography!"

"No," said the missionary, "you don't want to study geography. You have only been a Christian for a few months, and there are other more important subjects for you to take up first."

But Gungu said: "Teacher, I want to study geography!"

And the missionary asked: "Gungu, why do you want to study geography?"

"I want to study geography to know the names of more places to pray for," he said.

He was a Christian. The Lord Jesus Christ was living actually in that heart.

Are you praying for the lost in China, in

India, in Africa, in America? Do you love souls?

You can't work up such a love. It comes from Christ. It is the reflection of his love. I am not exhorting you to work it up.

The world has looked to us to see something of Christ in us, and they have been disappointed. May God forgive us, and help us to the place of surrender where we will really and actually yield ourselves so that Christ can live his life again in us! May we let the living Christ so possess us that men may see Jesus in us, making us gentle, forgetful of self, faithful to the Word, to all of it, giving us a love for souls of men! For the world is saying:

"Except I shall see the print of the nails, I will not believe!"

THE PARABLE OF THE TWO SONS.*

Rev. George A. Buttrick.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard! Matthew 21. 28.

If a harmony of the Gospels is to be trusted, there are six words which Jesus spake during Passion Week. It is to be my privilege this morning and on the succeeding five days to discuss with you in turn the six parables.

Before we meet the central challenge of truth within this parable, will you notice two or three clear facts concerning it?

Notice, first, its utter directness and simplicity.

The entire parable occupies only five verses, and there is not a single vague or cloudy word.

It is explicit in naming those for whom its teaching was intended: "The publicans and harlots go into the kingdom of God before you." "You" were the Pharisees and their followers. If we should ask who are the present-day representatives of the Pharisees I am afraid we would be driven to answer, the good church people, for the Pharisees were as scrupulous about Temple observances as they were ardent patriots.

Similarly, there can be no doubt as to the meaning of the story. God is the "man" in this parable who "had two sons."

May I interject a remark on the childlike —not childish,—clarity of the teaching of Jesus about God? It has become fashionable nowadays to refer to the deity under titles misty and mystifying. God has become the Omnipresent Urge, the Absolute Essence, and the Stream of Tendency. The foggier the title, the more unintelligible it is to us, and the better we like it. But Jesus said, "When ye pray, say, Our Father," by which he meant nothing crude, nothing angular, nothing little or manlike, but that God is a personality,—as personal, yea, far more personal than we are,—with whom we can have fellowship. When religion parts company with the simplicity of Jesus it goes groping in darkness.

God, then, has two sons. He bids them both to work in his vineyard. The Pharisee answers, "I go, Sir." He does not omit the "Sir": he is punctilious and polite. "You can depend on me, Sir." The taxgatherer, who had sold his services and himself to the Roman conqueror to collect the conqueror's taxes, battening on the misery of his compatriots,—the taxgatherer and the harlot, scum and outcast of society, reply, "I will not." The answer has no "Sir": it is curt, boorish, and deliberately insolent. But the Pharisee does not go, while the outcast, feeling some stab of conscience, in penitence finally obeys.

Then Jesus asks of his hearers the apparently simple question, "Which of the two did the will of his father?"—and oh, what a world of emphasis on that word "did"!

Could any story be more simple and more direct? There is no single mushy or flabby thought in the mind of Jesus, nor one wavering and uncertain line in his speech.

Notice, again, this parable's abundant fairness!

"John came to you in the way of righteousness," as if to say, "I do not judge you by your obedience to my word. You admit that John the Baptist was a prophet: I will judge you by your response to him. He came to you after the manner of your own righteousness. There were no startling innovations in his message. He required

* Northfield General Conference, 1926.

fastings and ablutions, as you do. He was guilty of no sabbath desecrations such as you charge against me. You shall stand at the bar of what you yourselves acknowledge to be right. By your churchly attitude you say to God who has spoken to you through John, 'I go, Sir,' yet you do not go."

We often wish we might meet Jesus in the flesh. That would be of all experiences the most radiant. Yes, and the most ruthlessly penetrating! The only mercy would be that Jesus is as kind as he is unsparingly truthful. I am not sure that I am ready to meet Jesus. Suppose he should say to me, "We will be fair about it: I will not ask how much of God's call you might have heard. The question shall be confined to the call you actually have heard, knowing it to be the call of right. Have you obeyed?" No, I am not yet ready to meet that Christ!

Once more, notice the almost terrible urgency of the parable!

The language is abrupt and intense. The condemnation burns: "Publicans and harlots go into the kingdom before you." The phrase "publicans and harlots" was proverbial for everything that was beyond the pale. Dr. Bruce informs us that there is an analogous phrase current in Korea, "pig-stickers and harlots." For Jesus to speak after this fashion was, in the eyes of the Pharisees, to sin against good taste. But to apply the words to them, to say, "These people, bad as you believe them to be, will enter the kingdom before you,—you, the pillars of the Judean church," was insult's crown of insult.

Do you think Jesus could have spoken thus except under the impulse of a terrible urgency? He spoke as though—no, not "as though": I will say, "because,"—he spoke like this because the destiny of souls hung on his teaching. He knew what insincerity could do. This pretence of serving God and failing utterly in the act, he knew what it could do. He knew what it would do in a week's time on Golgotha. He knew that it breeds in life a verminous realm until life becomes rotten at the core.

If we had the eyes of Jesus we would be as much afraid of insincerity as he was, nor would we wonder at this crashing of doom in his words.

The Challenge.

The challenge of the teaching is clear: "Which of the two did the will of his father?"

Thousands of sermons could not make it clearer. The ritual of worship without at least the serious attempt at godly living is a painted lie. Floating incense without conduct which is fragrant like incense, without conduct which ascends to heaven like incense, is a spiritual disgust.

"How shall I come before the Lord, and bow myself before the high God?" asked an old prophet. "With burnt offerings?"

"No," he answered; "you cannot ceremonialize your way into God's presence."

"With thousands of rams?"

"No, you cannot bribe the Eternal One."

"With ten thousands of rivers of oil?"

"No, you cannot lubricate your way into the divine favor."

"Then I will give my firstborn for my transgression, the fruit of my body for the sin of my soul."

"No!" thundered the old prophet. "You cannot seduce God with shed blood! God is not that kind of a God. He hath shown thee, O man, what is good; and what doth the Lord require of thee but to do justly, and love mercy, and to walk humbly with thy God?"

So much depends on what we do! One man says, "I go, Sir," but goes not. Another says, "I go not," but later goes. Jesus is not approving the curt denial. It is not virtue for a man to be insolent even though he afterwards repents. It is not grace for a man to say, "I do not pretend to be religious," as though that confession made him good; to "sin, that grace may abound." But Jesus does say that a curt denial, even without the subsequent repentance, is better than a pious eagerness that is insincere, for at least the denial has the merit of being honest.

We must be careful, however, not to twist these words of Jesus out of their proportion. He laid emphasis on the will. His requirement was that of conduct and deed, but he never denied the place of reason in the religious life as well as that of action. His own intellectual force is our despair. His own quest was for truth: "Ye shall know the truth, and the truth shall make

you free." A faith that violates reason is no faith: it is a piece of black magic.

We ought to recapture that title "rationalist," and carry it away from the sorry camp of the sceptic where it is imprisoned, and claim it again for Christ. Jesus is the great rationalist. His life is the most rational thing that this poor, befuddled planet has ever known. As would-be Christians we are not only at liberty to test all that purports to be truth, but commanded to test it. To test it, mark you: not to accept it blindly because it purports to be truth. We need not believe that life is merely a mass of germ plasm, and that we are helpless victims of a predetermined heredity, just because Dr. Wiggam has declared it. We need not believe that God has organized his world on the basis of race warfare because Mr. Lothrop Stoddard has proclaimed it from the housetops. In the Middle Ages, as we in our superior wisdom can clearly see, men accepted the dictates of the church with blind credulity. Nowadays we accept the findings of a pseudo-science with a credulity which makes the credulity of the Middle Ages appear like the sagacity of Socrates. But Jesus calls us to use our reason.

I once had a Sunday school teacher who was wont to tell us that whenever he met a doubt he made it a practice to say to himself, "I believe, I believe," flogging himself into an unwilling acquiescence until the doubt had disappeared. Even as a boy I felt there was an unworthy mesmerism about such a process, as though that man was playing a cowardly game of hide-and-seek with his intelligence.

Jesus requires no such blindness, but he does warn us that if we do no more than reason about religion, religion will degenerate into mere speculation. Reason itself is vitiated unless we act. It will be like a man standing in a railroad depot before an electric sign which tells him the train for New York leaves from that platform in ten minutes. The man begins to argue about the sign. Somebody may have made a mistake in putting it up. His eyes may be deceiving him. Perhaps he is only imagining that he sees it. Meanwhile the train goes and leaves him standing. "Whosoever heareth these sayings of mine and doeth them not,—however wisely he argues about them,—I will liken him unto a foolish man who built his house upon the sand." Reason needs action for its fulfilment.

Likewise, Jesus would teach us that there is a proper place for emotion in our faith.

Perhaps those types of revivalism which make of religion a mere orgy of emotion have driven some of us into a cold and expressionless worship. There is room for warmth, yea, fire of feeling in the way of Christ. There ought to be times when religion is to us a kind of ecstasy, when we can say of ourselves as Paul said of himself, "I knew a man in Christ, whether in the body or out of the body I know not." There ought to be hours such as that described by one who saw the Holy Grail:

> For, waked at dead of night, I heard a sound
> As of a silver horn from o'er the hills
> . . . . .
> O never harp nor horn,
> Nor aught we blow with breath, or touch with hand,
> Was like that music as it came; and then
> Stream'd thro' my cell a cold and silver beam,
> And down the long beam stole the Holy Grail,
> Rose-red with beatings in it, as if alive,
> Till all the white walls of my cell were dyed
> With rosy colors leaping on the wall;
> And then the music faded, and the grail
> Pass'd, and the beam decay'd, and from the walls
> The rosy quiverings died into the night.

There is place in religion for such times of vision. With Jesus they were frequent. On one occasion he was transfigured so that his very garments appeared luminous. But he warns us that the emotion which says, "I go," and is not straightway translated into deeds becomes in the end an insincerity worse than a curt denial.

"Go Work!"

The Pharisees by their worship promised to obey, and did not obey. Nevertheless, Jesus did not condemn worship. There is many a critic of the church today who makes a false antithesis. He sees that much worship finds no fruition in conduct, and says, "It is a question in religion of worship or action. I choose a religion which lives in deeds." But Jesus never said, "Worship or deeds." His plea was constantly, "Worship AND deeds." I think he would have sanctioned the statement that worship genuinely espoused is the highest exercise of which human life is capable. He spent long hours, sometimes the whole

night, in prayer, and left us to make the inference from his sayings that without prayer of some sort worthy living is impossible. Worship AND action, worship AND action! Yet in this parable he says clearly that deeds which irreverently deny God and then repent to do his bidding will gain heaven, while a worship which makes vows and fails to keep them remains under the curse.

"Son, go work today!" We understand clearly what God requires of us. Not that the whole counsel of the Almighty is ours,—such omniscience we cannot even glimpse,—but we know enough to have no doubt about our daily task. The Book of Leviticus has a plain commandment, "Thou shalt not curse the deaf, nor put a stumblingblock in the way of the blind," which can be interpreted to mean, "Thou shalt not traduce or slander the absent,—who being absent are for that moment deaf,—nor put a barrier by uncharitable judgment in the path of those who cannot see your deed." Even the Book of Leviticus, written in an unenlightened age, knew that to canvass another's motives cruelly, especially in their absence, is wrong. We know it is wrong and unworthy. "Son, go work today in my vineyard, where the plants that are grown are all human plants! Your business or profession is the trellis about which the plants are twined. The plants are lives. The real work is the work of making God-like souls. Go work today: do the work of kindness!" We understand what is required. But do we obey?

Jesus stands before us. We may quarrel about his rightful name: we do so quarrel. But there is no quarrel about the manner of life that he lived. We see him, and doubt vanishes as to the manner of men God wishes us to be.

He has commanded us: "Men ought always to pray, and not to faint or become lax in their praying." When Sunday morning comes we make our resolves and say, "'I go, Sir, to pray." But the hard environment of the world gathers about us, and we do not pray. Meanwhile some outcast of earth, who has cursed God to his face, repents in dust and ashes, and in a prayer we would hardly call a prayer casts himself on the divine mercy. "Which of those two did the will of his father?"

So the voice of Jesus penetrates the chaos of our modern religion like light or stern music. He penetrates our crude evangelism, vitiating its zeal with ignorance and vulgarity and the mercenary motive. He penetrates the popularizing of religion which is current among us, the truckling to the curious, the dangling of a bait to catch a crowd,—as though catching a crowd had anything to do with building a kingdom. He penetrates our fundamentalism with its petty dogmas, imagining that all the mystery of the cross can be squeezed within a few poor words of man's invention, and deeming those words the ultimate verity. He penetrates our liberalism, with its impatience with truth that has blessed millions in ages past, and which assumes that a new thing is therefore a true thing. He penetrates the psychologizing of religion, with its pretence of solving the problems of the soul by giving pretty new names to the levels of consciousness, snared in the net of its own vocabulary. Into this chaos and jumble Jesus comes like the cool air that is driven across the stars sweeping into the fetid atmosphere of a drunken brawl, and says to us, "Do what you know to be God's will! Then truth will dawn upon you as you work. Carry your reason into sanctified energies! Fulfil your deep emotions in transfigured deeds! Complete your worship in high service!"

Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Not that the slow ascension of our day
Be otherwise!

Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Not for remission of the peril and stings
Of time and fate!

We do not crave the high perception swift
When to refrain were well, and when fulfil,
Nor yet the understanding strong to sift
The good from ill.

Not these, for these thou hast revealed,
Not these, we know the hemlock from the rose,
The pure from stained, the noble from the base,
The tranquil holy light of truth that glows
On pity's face.

We know the paths wherein our feet should press,
Across our hearts are written thy decrees.
Yet now, O Lord, be merciful to bless
With more than these!

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose ribbed and edged with steel
To strike the blow!

Knowledge we ask not,—knowledge thou hast lent,—
But Lord, the will,—there lies our bitter need:
Give us to build above the deep intent
The deed, the deed!
—John Drinkwater.

Then you will gain the kingdom in helping others to gain it. "Son, go work," and you shall prove yourself indeed God's son!

(Other addresses in this series will follow.)

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—I.*

Rev. James Moffatt, D. D.

[*Dr. Moffatt expects to publish a book next year on the subject of these Northfield addresses. Meanwhile he is good enough to allow us to publish these reports, which of course are not as exhaustive as the book will be.—Editor R. C. W.*]

Christianity has been called, and is generally called, the religion of love. The ordinary man,—that delightfully convenient term for any person except oneself,—the ordinary man, when he speaks about Christianity, understands it as the religion of love. But the more we understand what Christianity means, and the more we study the New Testament, the more we realize that many of the public ideas about Christian love require redefinition. Love is used in an extremely vague and inaccurate sense, both in regard to the love of God and the mutual love of Christians. Hence I propose in this course of lectures to study the development and application and limitations of love in the classical literature of the New Testament.

It is rather interesting that love should be singled out as the main characteristic of Christianity, because most people, when they speak about Christian love, mean by it forgiveness. They demand such Christian love from other people, even though they are not always prepared to apply it themselves. They say a Christian ought to love. They say he ought to forgive injuries. That is a rough and ready conception of Christianity which is just as accurate as the ordinary description of Stoicism.

Stoicism has impressed itself as a philosophy of life. We speak about taking a thing philosophically. That is, we mean we take a thing without spluttering and grumbling. We set our teeth and go through with it. We take it philosophically, with a certain balance and endurance and composure. Of course, that is exactly the philosophy of Stoicism, the most popular working philosophy in the ancient world. There never yet was a philosopher, said Shakspere, who could endure the toothache patiently. The man who prides himself on being philosophic is Stoical.

Well, just as Stoicism has been identified with a philosophy of endurance, so Christianity has been identified largely with the doctrine of love. What we are to do in these lectures is to examine how far this is true.

In our examination we shall come across a number of surprises in dealing with the doctrine of love. When you go into the New Testament thoroughly and scientifically, you lose a number of sermons, sermons you have written upon texts. You find the text does not say what you mean. On the other hand, you gain far more. You get fresh light upon certain passages, and you get a sense of dealing with the realities of what, on the surface, is often hidden from you, or misconceived.

Christianity is called the religion of love, just as Judaism is often called the religion of law. As we know, that is an extremely imperfect definition of Judaism, because "law" is one of those misleading terms which to us mean what it did not mean to a Jew. "Law" suggests to us an external authority with pains and penalties and prohibitions and orders from without. Now, the law to a Jew, the Torah, is a very diferent thing. The 119th Psalm, which is full of passion for the law of God, shows us that the Jew, interpreting life, found in the law a kind of sacrament, a revelation of the personal love and loyalty of God, a thing that bound his life not by chains of iron and

* Northfield General Conference, 1926. To ministers.

hardness, but by cords of real affection and duty.

Sentimentalism.

It is always good to let fresh air into a subject, and of all subjects Christianity can work in fresh air. "The great point nowadays," Rothe once said, "is to be pious in the open air," and to be pious in the open air means that we have to hold our religion with a mind that is working, ready to use its powers, not in any hothouse of narrow preconceptions, but working in the open air with all the winds of God blowing upon it. If one can be pious there, then one can understand the real ethical and religious value of Christianity as a religion. And that is particularly needful today, because the emphasis upon Christianity as love has led in a number of quarters to a dangerous misconception. Love always, in ethics or in religion, is haunted by the danger of sentimentalism.

Sentimentalism is defined best by George Meredith, I think. "Sentimentalism," said he, "is enjoyment without obligation."

Enjoyment without obligation! We know what that is in love, I mean, in the ordinary love of the sexes, or of parents and children. It is the sentimental love that enjoys the pleasure, but has not any sense of duty or obligation. The parent may love his child sentimentally. If he does not love the child with a sense of obligation, with a sense of responsibility for the child as a moral personality to be trained, then he is merely a sentimentalist. So in the marriage relation. If love between man and woman is simply sentiment, the gratification of passion, if it is without any sense of obligation, mutual respect, moral affinity, then that love becomes degraded to sentimentalism. We shall see that repeatedly coming up in dealing with the New Testament.

This is one of the main reasons why today we must consider Christianity as a religion of love, because sentimentalism has entered into the religion of Christianity, and in many quarters there has been a divergence, a divergence from, in the first place, the conception of God's love.

The love of God in the New Testament has been presented as redeeming love, with an extremely serious view of evil and sin. Today it is often presented as at any rate detached from the redeeming center. We are told to call God love, and to forget the cross of Jesus Christ. God is love, men say. The world is full of love. There is nothing punitive, nothing disciplinary in love. It is all beautiful and, moreover, he is a good God.

We know in certain forms of religion how there is danger today of the love of God becoming thus divorced from the redemptive element. In our mutual relations, love of man to man, sentimentalism again enters in, because there again the demand for kindness is often stressed, apart from the demand for responsibility and discipline. It is impossible to have real love without intelligence and moral discipline.

I venture to call attention, then, in these morning hours of study, to this extremely misconceived doctrine. We shall take it up in three sections. The love of God for man is the first; then, in response to that, the love of man for God: and then, bound up with that, the love of man for man. These are the three phases of the divine love in the Bible: God's love for man, man's love for God in return, and the mutual love of man for man.

"Study the Love of Christ!"

I do not make any apology for asking your attention to this subject. In 1756 John Wesley writing to a young student at Queen's College, Cambridge, who was preparing for the Christian ministry, gave some advice about what books he should read, and then said:

"But the main point is, with all and above all, study the Greek and Hebrew Bible, and the love of Christ!"

Study the love of Christ, said Wesley. It requires as much study as Greek particles or Hebrew roots, and they are both necessary to a well-equipped minister. Study the Greek and Hebrew Bible, and the love of Christ!

In many departments I find that there is a distinct disinclination to admit that the love of Christ requires much study. Of course, there is intuition in love, though you love before you reason about it; but then, all intuitions, all affections require careful study, unless they are to run out in sands and bogs.

The love of Christ is not simply an emo-

tion, or an unexamined intuition. It is a power of life, which requires careful analysis and self-scrutiny if it is to work through our intelligence and our will.

Love in the Creeds.

Now, while Christianity is the religion of love, how very rarely, on the whole, is this recognized in our great creeds! I have thought it rather interesting to look through two of the Confessions of Faith in our religion. I do not include the Apostles' Creed, which never mentions the love of God, because the Apostles' Creed was simply a baptismal creed of confession drawn up by the early church. But take, for example, the Westminster Confession of Faith. I speak of that because it is our official Presbyterian confession, although it has been largely amended, and of course has had to be supplemented by Declaratory acts generated in Scotland and England.

The Westminster Confession of Faith is much more spoken against than studied. Many people decry it who have really not looked into it. But where do we find any mention of love in it? In a definition of God we are told God is eternal, incomprehensible, almighty, most wise, most holy, most pure, most absolute, most loving, merciful, long-suffering, abounding in goodness and mercy and truth. We are told that God hath chosen us in Christ to everlasting glory, out of his mere grace and love. That is, at any rate, a recognition of love in the definition of God. But when we read the articles upon providence, upon Jesus Christ, there is not a single word about love. We find it mentioned again in the article upon assurance of faith, but the main allusions to love in the Westminster Confession are extremely few and scanty.

Turn to the other great confession of our English religion, the Thirty-nine Articles of the Church of England. Love is only mentioned twice, and incidentally,—once the love of Christians, and once love to God. Not another word!

The modern tendency has been to put much more to the front the dominant conception of love as we have it in the New Testament, especially in the teaching of our Lord. Approaching the subject from this point of view, let us ask how men began to think about God as love!

God as Love.

As far as I can find, the first person who raised the question was a pupil of Aristotle, the man who wrote a Greek treatise called the "Magna Moralia." He says some people think that there is such a thing as friendship with God, but they are wrong, for friendship cannot exist except where there is some return of affection:—whereas friendship towards God does not admit of love being returned. This author implies that love in the religious sense is quite impossible. The relation between oneself and deity is so abstract that there is no place for affection.

Another pupil of Aristotle wrote the "Eudemian Ethics." He admits a certain sense in which you can have love between God and man, but only the kind of love between a superior and an inferior. He says in such cases there is not the same return of love for love. It would be ridiculous, he argues, to accuse God, because the love one receives from him is not equal to the love that one gives him, whereas of course, the religious man always convinces himself that God's love to him is infinitely higher and more wonderful than his love to God can ever be.

The religious person never stops to think whether he can love God, or not. He loves God instinctively.

In the New Testament we find that we are in the wake of the Old Testament revelation of God's love. Now the origin of the idea of God's love in the religious consciousness is in the reaction against fear, against the uncertainty of God's character which is always produced by either suffering or guilt. Men held to a loving God because they wanted to believe that the universe was not controlled by fate or chance, and reacting against the conception of caprice in the universe, they clung to the idea of good will in God. You get that in the Old Testament, coming up in the two great books of Hosea, who realized the love of God through moral penitence, and in Deuteronomy, where you find the love of God understood through suffering and discipline. Such is the revelation which comes into the New Testament. In Israel the human heart loved God, who had revealed himself in history and in experience

as a God whose favor and fellowship were best expressed by the term "loving." The Old Testament never calls God "love." It believes that God is loving, and that is at the bottom of the idea of "covenant." The conception of covenant is God's grace entering history with a purpose, a purpose of good will and love.

The Old Testament Background.

When Christianity began to breathe in the same atmosphere of instinctive trust and affection, there was no cool analysis as in the Aristotelian philosophy. Take, for example, what we call one of the favorite texts of Jesus, in the sixth chapter of Hosea, verse 6: "I love mercy, and not sacrifice." That is a much debated word in the interpretation of the prophets. Does it mean that Hosea, speaking in the name of God, excluded all sacrifice, that the moral life is opposed to ritual and ceremonial, or is it simply an expressive Oriental way of expressing preference,—"I love mercy more than sacrifice"? The teaching of the prophets probably was that if the two clash, ritual and social service, God always prefers the latter.

It was a great prophetic message, which was confirmed by the application of our Lord. You remember in the Sermon on the Mount, where Jesus speaks about the man who is going to offer sacrifices. Some of his disciples went up to the Temple in Jerusalem to offer sacrifices. Jesus says, "If you go, if you remember, even while you are offering your gift at the altar, that your brother has any claims against you, leave your gift at the very altar, and go away, first be reconciled to thy brother, and then come and offer thy gift." That is exactly the spirit of Hosea: "I love mercy more than sacrifice." Jesus says, "Come back and offer your gift!" He does not sweep away all public ceremony. He says the value of the offering is in free will.

The English term "mercy" is unfortunate. "Mercy" does not mean mercy, but love, lovingkindness. "I care for lovingkindness, not sacrifice." The Hebrew term rendered "mercy" is generally rendered "lovingkindness" or "goodness" elsewhere in the Old Testament, but the Greek version rendered it by "mercy," which is not at all an adequate equivalent, because Jesus, speaking Aramaic, would use "hesed" in its original sense. "I value lovingkindness (or goodness), not sacrifice."

That is one of the great words of Hosea, and it is his favorite expression of the demand made by God upon his people, because by "hesed" we understand dutiful love, showing itself in acts of kindliness and loyal affection. There is no other word in the Old Testament vocabulary that so approaches "love" as this word "hesed," because it covers three things, God's love to man, man's love to God, and mutual love. It is the nearest equivalent to the New Testament Greek term "agape." In all three senses this term "hesed," or lovingkindness, shines out.

A good example is in Hosea 10. 12. Hosea was out on the farm. He watched men plowing the land, and he took advantage of the opportunity to read a little sermon, a short sermon, to the workmen. He said:

"Sow to yourselves in righteousness, reap in mercy!"

In our Authorized Version that does not mean much. What Hosea meant was, "Sow justice for yourselves, and you will reap a harvest of God's love! Practise justice in your country! Have done with these social oppressions, and you will reap a harvest of God's love to you!"

The Old Testament repeatedly uses "hesed" for God's love to men. Men's love to God is not so often included. The Old Testament is chary about speaking of man's love to God as "hesed," but now and again we get it, as, for example, in Jeremiah 2. 2, when the prophet in the name of the Lord says, "I remember the kindness of thy youth, the loyal affection of your young days (speaking about Israel in the wilderness). I remember your youthful love, the affection and loyalty of the nation for Yahweh in the early period."

Far more common, however, is the use of the expression for man's love for man. This loyal love of Israelites for one another is bound up with God's love for the people. What knits God and his people together is this loyalty, affection and dutifulness. To be unselfish, to be kind, to be just, these are the qualities which God's love for man and man's love for God manifest in the social relationship.

There is not a chance of sentimentalism in the Old Testament definition of love. You remember the great expression in Micah, "What doth the Lord require of thee, but to do justly, and to love mercy ("hesed," kindness), and to walk humbly with thy God?" What hath the Lord required of thee? said Micah. It is a great thing to feel that God requires anything. In these days of panic the king of Israel was so convinced that God did require something of him that he was prepared to sacrifice his son to win the favor of the deity. That is, of course, the point of the story of Abraham's sacrifice of Isaac. Men believed in sacrifices. They would in a crisis please God by the gift of their most precious possession in order, as they superstitiously thought, to assure his love and favor. Now, says Micah, God does not want that. Over against the idea of sacrifices Micah places this conception of religion: what God requires is not gifts, but fellowship. Do justly (practise justice); love kindness; walk humbly with God!

Christianity started with this great inheritance, and Jesus, coming in the line of the great prophets, in his teaching carried forward this conception of God's love, and deepened it in ways which we shall see in the course of these studies. And so it came to pass that Christianity was called, thanks to the emphasis of Christ, the religion of love.

Love in Christianity.

Now, what does that definition or description mean for us? How far is it true?

It is rather important to examine the definition, because, I think, in the abstract we must recognize the serious misconceptions that have followed it.

The poet Shelley begins one of his later lyrics with this appeal: "One word is too often profaned for me to profane it." He is addressing a woman with whom he is in love. He means, "I love you so much that the word love is somehow too poor for this affection of mine." Now, when we review some tracts of medieval and modern theology we feel with Shelley that the word "love" has been soiled and spoiled, profaned in religion. It has been allowed to carry over into the Christian vocabulary associations sentimental and sexual, to the detriment of reverence and ethical feeling. Coleridge always thought that that was due in England to the vogue of the sentimental novel. He held that the profanation of the word "love" in English literature reached its height when the French naturalists borrowed it from the sentimental novelists. Then, he said, the Swedish and English philosophers took the contagion.

That applies to literature, perhaps, but not to theology. The tendency to profane the word "love" is older than Christianity even, and the tendency to degrade the love idea became rampant in the Targums, where the mystical Judaism arose. It is already present in the Odes of Solomon, which Dr. Rendel Harris discovered, and of which he has such a high and (I think) an exaggerated opinion. It comes to a height in some meditations on the Song of Solomon. The Song of Solomon has been a great foundation for all this sentimental love-misconception. It meets us in Zinzendorf, the Moravian, in the letters of Samuel Rutherford, and elsewhere.

A friend of mine told me he once had preaching for him a distinguished evangelical minister. It was the communion of the Lord's Supper, and this minister was speaking at the Lord's table. We have a custom in Scotland to give an address before the Lord's table, and one after the Lord's table, and this minister gave two addresses. My friend said to me afterwards:

"When I listened to these addresses I was sick at heart. They were couched in luscious, exaggerated language, drawn from the Song of Solomon."

When the service was over my friend was thanking his visiting colleague for his help. The colleague asked him:

"What did you think of my addresses?"

My friend said he had to tell the truth, and he said:

"Man, I never heard anyone philandering with God before!"

"Philandering with God" was the exact term for that kind of luscious religious language.

You get a great deal of that in medieval theology, and it creates a moral aversion in any healthy religious mind. You find the two extremes, the high peaks of an arid pantheism, where men will philosophize

with the idea of God until God becomes an abstract principle, and then, at the opposite extreme, the garden of religious mysticism. Man is apt, in reacting from the one, to get into the other. So I think it is wholesome for us to readjust our estimate of this love-conception of God, which is neither on the cool mountain peak of pantheism nor in the luscious tropical garden of erotic mysticism, but in the ways of duty and love that Jesus Christ taught.

Four Sections of Study.

I would like to take up the New Testament in four sections. First, the teaching of the synoptic Gospels. Secondly, the teaching of St. Paul. Thirdly, the literature of the primitive church (I mean, books like 1st Peter, the Apocalypse of John, the book of Acts, and so forth). And fourthly, the fourth Gospel, and the Epistles, where we shall find the conception of Christianity as the religion of love most fully expressed. It is to the Johannine conception that we really owe the conception of Christianity as the religion of love.

I want to take it up in these four sections for the sake of convenience, though it is impossible nowadays to separate the synoptic Gospels and the fourth Gospel, as was the custom twenty or thirty years ago.

The Vocabulary of Love.

Now all religion as it works and lives makes its own vocabulary. It inherits words, and sometimes it alters their meaning. It throws some words into the background, and brings others forward.

There is one word used in the vocabulary about love, before Christianity, which is dropped. It is never mentioned in the New Testament. That is the term "eros." The Greeks, when they spoke of love, had two words, and one of their great terms was "eros." In their eyes the object of love was desirable and valuable. I say the object of love, because that, of course, implies personality.

"I do not throw about the word 'love' indiscriminately," says Conrad in one of his novels. "Some people would say that they love sausages!"

Love is a term for personality. We may LIKE things: we can only LOVE persons. The object of love is personality, and the sphere of love is personal life, which means that while you can be good to things, you can only love persons who are capable of mutual understanding and close relationships. In all love, psychologists teach us, there are two emotions, first, the desire to possess, and secondly, the desire to enrich. In the love of the sexes the desire to possess predominates, as a rule, and the Greeks for that had a special term which they called "eros," love as desire. I admit that "eros" was used by the Greeks in a higher sense. It could rise, as, for example, in the great Platonic dialogue of the "Symposium," into a glow of mystical fervor. In the "Symposium" Plato shows us love as an absorbing passion for what is immortal, for the beautiful in the mind and the body, a love that in its highest phases becomes an adoration of the good, a rapture of enthusiasm for eternity and truth. But then, the higher this "eros" rises in Plato, the more abstract it becomes, and it always stops short of self-sacrifice. These are the two limitations of "eros" in its highest Platonic form: it becomes abstract, and it never reaches the point of self-sacrifice. It is desire, even desire reaching to adoration, but never with the thought of enriching the object.

When the Jews began to speak about their love to God, and to speak about it in Greek, as they had to do for their mission purposes, they often used this term "eros." Now and again you get it, for example, in the Wisdom literature, but the New Testament never uses the term "eros." That is a significant omission. The word appeared to be compromised by its lower associations with sensual desire, and unless we are prepared to believe that that omission in the New Testament is accidental, there is the only explanation of its avoidance, namely, that it was banished from the vocabulary of Christianity deliberately, because Christians wanted a higher word. They took the higher word, "agape," love.

In Ignatius, writing in the second century, we get the term "eros" in a Greek phrase capable of a double meaning. Ignatius says, "My 'eros' has been crucified." He seems to say his lower desire has been sacrificed, crucified, though some interpreters say that he really means Christ,—"My love, my supreme love, has been crucified." I think the former interpreta-

tion is the better. But in any case, before long the term "eros" did come back to the Christian vocabulary. Only, that makes it all the more important and significant that the New Testament never uses it, and also that when the New Testament speaks about love it is always religious love. The only exception that I can see in the New Testament, the only place where love is used between the sexes, is in the Epistle to the Ephesians. "Husbands, love your wives, just as Christ loved the church!" Elsewhere, love is always used in the religious sense.

The New Testament avoids "eros," and transfigures this term "agape," or love. It is difficult for us to say, because the evidence from papyri is so slight, how far the word "agape" was used as a synonym for "eros." It was preferred by the New Testament writers at any rate for two reasons: first, to bring out the unselfishness of love, the supreme nature of love in God and man being to enrich the object, to further the eternal welfare of the beloved object; and secondly, to bring out the tenacious purpose of love. "Eros" was a passion, a desire, but "agape," the New Testament love, is not some caprice that falters and fades apart from any direction of the will.

We shall have occasion to see the way that this works out in the teaching of our Lord and elsewhere, but at this point I want to give you one definition. I do not believe in definitions much, especially in theology, but there is one description or definition of Christian love, I mean, mutual Christian love, which is of extreme value:

Christian love is devotion to the ends of God in human personality.

You see the point? In the first place, it is self-devotion, and that implies self-sacrifice. It is not a passing whim, or a question of whether you like a person or not. Then, it is devotion to the ends of God. It is not confined to social or racial affinities, it is not the desire to make people simply happy or comfortable, it is devotion to the ends of God in human personality, which means that in all human personality we must recognize that there are divine ends.

That is an easy thing to say from a platform: it is an extremely difficult thing to believe. Human personality has divine ends in it, and it is the duty of the Christian,—this is New Testament teaching,—it is the duty of the Christian first of all to recognize these ends, and secondly, to further them, as far as possible.

Love, therefore, has a deep, moral and spiritual purpose. It implies that we recognize in other people the divine gift of personality, and that we must do nothing to injure that. In many cases we find people who are perfectly unconscious that they have any divine ends in their personality. Well, they have got to be aroused to them. Then you find people who may be conscious of the divine ends of their personality, but who cannot follow them out: they have to be helped to do it. That is where discipline comes in. That is where real love, for example, comes out in the case of parents to children, or of any person with authority over others. You have to develop and cherish and maintain in people their sense of self-respect, to bring before them God's purpose, and to enable them, as far as you can, to realize his aims. And then, in another direction, you have got to believe in these ends of God, even when people may forget them and forsake them. That is where the test of Christian love comes in as forgiveness.

Jesus Christ loved men because he always believed that they could change. He never lost faith in them.

When we think about Christian love under this definition we will see how needful it is to study people. Devotion to the ends of God in the human personality? Well, human personalities differ. They require to be studied carefully. We are wronging human personality if we take men and women whom we meet as material for our own advancement, if we regard them as so many pawns upon the chessboard to be pushed about to further our game, or if we use them simply as material for our own happiness and enjoyment. There is a great amount of patient brain work and will power to be put into this conception of Christian love as devotion to the ends of God in human personality.

We shall follow in the next lectures, first of all, the teaching of our Lord in the synoptic Gospels upon God's love to man, man's love to God, and manly love.

(Dr. Moffatt's further addresses will follow in order, every month.)

EDITORIAL CORRESPONDENCE.

Brisbane, Australia.

Dear Mr. Moody,

Once again my subscription for the **Record** is due, which makes 38 years since I entered Revell's store in Chicago and was greatly taken with the little magazine. I have ever since found it most interesting and stimulating.

There is no magazine that I take which has been more helpful to me as a Christian and lay preacher. One can always find something to enlighten and benefit him. The records of Northfield conferences are always full of deeply interesting subjects, and when one is not able to be present the next best thing is to sit down in my sanctum in bright, sunny Queensland and just drink in great draughts of invigorating expositions and dissertations that are wafted to this distant clime per the pages of your welcome magazine.

From "Thoughts for the Quiet Hour" I have gleaned many a comforting remark or piece of poetry, and often have passed them on to friends when writing them. I often refer to some back number. This week I read again an article in the April, 1917, number. . . . .

Gipsy Smith has been holding some fine meetings here. . . . .

I have taken the liberty of remembering you daily in prayer, for you hold such a high and responsible position, and you are following in the footsteps of your honored father, who was never in doubt about the message he had to give for his Master.

With Christian regards,

(Signed) HERBERT J. FAIRFAX.

Bible Prize Competition.

The publishers of the American Standard Bible, Thomas Nelson & Sons' of New York, want to find out, in view of the great increase in the use of this supremely accurate and authoritative version, just what feature makes so powerful an appeal to Bible readers and students, pastors and others. Some chapters and shorter passages stand out with tremendous force as more clearly expressing the intent of the sacred writers.

Take, for example, the 13th chapter of 1 Corinthians, the great Love Chapter. The publishers want to hear from readers of the **Record of Christian Work** as to how and why this chapter in the American Standard Bible is so much clearer and more satisfying than in any other version. The best answers to this question, which should not exceed one hundred words, will be entitled to the following awards:

For best letter	$25
For three next best letters, each .	$10
For ten next best letters, each . .	$ 5

No letter received later than November 30, 1926, will be considered.

The judges will be the editors of the "Christian Herald," "Sunday School Times," "Christian Endeavor World," and **Record of Christian Work.**

Whether or not entitled to an award, every person sending an answer before December 1, 1926, will be rewarded with a beautifully engrossed copy of this great Love Chapter on heavy white paper, suitable for framing.

If you haven't an American Standard Bible or New Testament, you can doubtless borrow one, or consult it at any public library. Address communications to Thomas Nelson and Sons, 381 Fourth Avenue, New York City.

Next Month.

Annual Missionary Number.

Dr. Robert E. Speer—The Foreign Missionary Enterprize.
Rev. Charles W. Abel—Gospel Transformations in Papua.
Dr. Sam Higginbottom of India—Christianity as a Social and Economic System.
Rev. Melvin E. Trotter—The City Mission at Work.
Dr. J. S. Conning of New York—The Jewish Situation in America.
Dr. Mary Stone—China.
Mrs. Jeannette Emrich—Mission Work in Turkey.
Dr. L. P. Dame—Medical Mission Work in Arabia.
Dr. A. T. Robertson of Louisville—Missions in the Mind of Christ.
Dr. James Moffatt of Glasgow—Love in the New Testament—II.
Other Northfield addresses and articles as space permits.

December—Christmas and Book number.
January—Prayer and Praise number.

See inset for further announcements.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

19628..$ .50 19629..$5.00 19630..$2.00
19631..$3.00 19632..$2.50

Dr. Grenfell, Labrador.

19627 .....$1.30

Dear Mr. Moody:

Your letter regarding the RECORD OF CHRISTIAN WORK just received. Please do not stop sending it! I expect to be here for another year or two. I enjoy it very much, and it sends me back to the days in 1900 when I lived in East Northfield and worked on the Seminary farm.—Rev. Steadman Aldis, India.

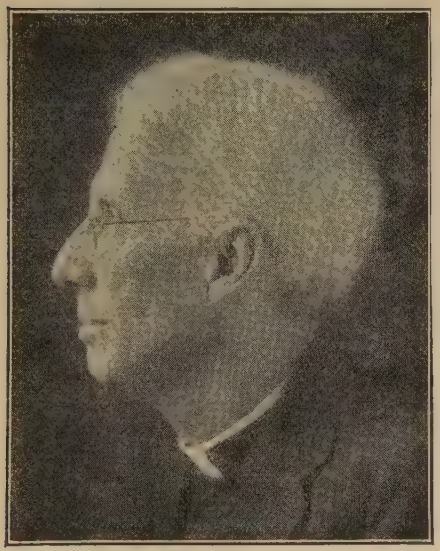
OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Searchlights from the Word: Being 1188 Sermon-Suggestions, One from Every Chapter in the Bible, by G. Campbell Morgan. Fleming H. Revell Co., New York. 421 pages. $3.75.

Anything on the Bible by Campbell Morgan arrests our interest and quickens our expectation. So this bulky volume is a prize package.

It reprints notes published in a weekly religious journal: what journal? we wonder. Dr. Morgan does not call them sermons or sermon outlines: only sermon suggestions, for they only give comments on given verses without even naming the subjects of the studies or attempting any outlines.



Dr. G. Campbell Morgan.

A verse is selected from each chapter in the Bible to start the paragraph: thus, Genesis 1.2; 2.7; 3.8; and so on. The verse is usually a key verse, and the comment usually surveys the context. Hence Dr. Morgan calls them searchlights.

There are three selections to a page, on the average, in quite small type.

Obviously the value of the book is not limited to preachers for sermonizing, since any student of the Bible will derive help by seeing what Dr. Morgan has to say.

Far above Rubies: Heart Stories of Bible Women, by Agnes Sligh Turnbull.

Agnes Sligh Turnbull.

Fleming H. Revell Co., New York. 230 pages, illustrated. $2.

Here is a worthwhile book. The author has taken eight women of the Bible, and upon the Biblical material has constructed fuller stories of these women as true to life as her imagination and study could suggest. She has recaptured something of the wonder of the land and of the times, and with creative skill has made these women live again. Only a woman could fill out such portraits with success.

As literature, the volume shows ability. No violence is done to any detail of the Bible record, or to its spirit and intention. The familiar narratives gain freshness and reality as they become the stage for what might really have happened to the women.

These are the separate stories:

The Heart of Bathsheba,
The Love of Pharaoh's Daughter,
The Vow of Hannah,
The Guerdon of Naomi,
The Bride of Cana,
The Mother of Gennesaret,
The Wife of Pontius Pilate,
The Maid of Emmaus.

The Life of Jesus, edited by Charles M. Sheldon. Thomas Y. Crowell Co., New York. 274 pages, illustrated. $2 net.

We would like to see this book sell by the million. It is a harmony of the life of Lord Jesus in the exact words of the American Standard Bible, but printed in such a way that it looks as if Dr. Sheldon had rewritten the story. That is, it is about the first reprint of Scripture we have ever seen that is properly paragraphed.

The text is divided according to the subject matter, with appropriate subtitles.

Eight new full-page illustrations in colors add to the value and beauty of this edition.

An Index will help a mother or other reader to locate any passage that is sought.

Dr. Sheldon's common sense and good taste were never used to better purpose than in the make-up of this book.

The Psalms, translated by J. M. Powis Smith. University of Chicago Press, Chicago. 274 pages.

The first thing about this book that strikes

Prof. J. M. Powis Smith.

the reviewer is its gorgeous appearance. It is bound in crimson cloth, with title in gilt. Within the covers the print is large, the margins generous. A beautiful and attractive volume, fit for any table.

Dr. Smith's aim is not to displace the standard versions, but to correct them where there is misunderstanding or inexactness according to recent research. An Appendix lists some 200 variations from the original text, suggested either by different MSS., or in order to make better sense. The differences between this and the Authorized version or the American Standard Bible are mostly verbal or idiomatic, and not at all offensive or overdone.

Each psalm has a title. Thus, Psalm 1, "The Prosperity of the Pious"; Psalm 2, "A Warning to the Nations."

Appendices on "The Date of the Psalter" (6 pages). "The Hymnbook of the Second Temple" (3 pages), "The Poetry of the Psalter" (4 pages), and "The Religion of the Psalter" (7 pages), give the most recent critical conclusions by a leader of the advanced school.

A Treasury of Verse for School and Home, selected by M. G. Edgar and Eric Chilman. Illustrated by Honor C. Appleton. 523 pages, decorated cover. $2.50 net.

The child who owns a copy of this handsome anthology is to be congratulated.

It is a collection of nearly 400 pieces, comprising old jingles like "Twinkle, Twinkle, Little Star," up through the best things of Shakespere, Milton, Macaulay, Byron, Tennyson, to living poets. In fact, it is the presence of so many recent pieces that first impresses the reader as he turns the pages.

The contents are graded into four sections, beginning with selections for kindergartners, then through the older grades up to high school reading.

The earlier pieces are nature poems,—about trees, birds, etc.,—and fairy poems. There are a few hymns or religious pieces: hardly enough, we would say.

The average child will devour this book, and in so doing will be trained to the choicest style and taste in literature and in illustration.

Biblical Themes.

His in Joyous Experience: Paul's Letter to the Philippians, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 96 pages. 50 and 75 cents.

The Epistle to the Philippians does not expound doctrines or correct abuses, but commends Christ for human needs. Salvation is tested in life and action, and is a joyous experience as Christ truly possesses us.

The four chapters in this book consist of Bible readings, each with outline, comments, and chart. The volume closes with "The Appeal, Christ the fourfold blessing of life."—T. C.

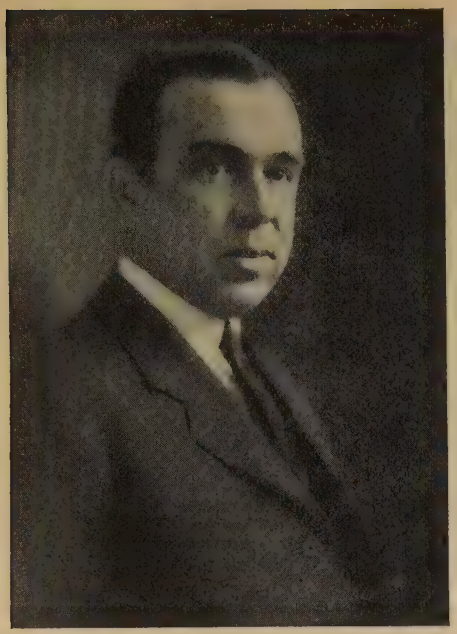
What is Faith? by J. Gresham Machen. Macmillan Co., New York. 163 pages. $1.75.

The timeliness of a discussion which seeks to define the meaning of faith, no one can deny who is at all familiar with the loose talk on that and other distinctively Christian themes which is so common today. It is no unusual thing to find the term faith used by the same writer or speaker with a sort of childish liberty in two or maybe more different senses in the same discussion, without indication of any consciousness that he is so doing.

Prof. Machen has most properly gone to the definite source for the material for the answer to his question. He says: "We shall ask, then, in the following chapters what the Bible, and in particular the New Testament, tells us about faith." This is the announcement with which he closes a long Introduction. "Faith in God," "Faith in Christ," "Faith Born of Need," "Faith and the Gospel," "Faith and Salvation," "Faith and Works," "Faith and Hope," are the titles of those "following chapters" to which he refers.

And they are somewhat surprising as titles in an attempt to arrive at a definition of the term faith; at least, some of them are. Their use may be accounted for by the fact that, as the author tells us in the Preface, considerable use has been made of articles that have been published by him at various times and in different publications on different themes. The method does not add to the strength of the author's argument, although they do give him the opportunity to controvert a number of specific things to which he objects, and usually, in the opinion of your reviewer, quite rightly. But there is engendered a sense of irrelevancy which detracts from the convincing character of the discussion.

Indeed, while the present writer finds himself in accord with the professor's general position, and does actually agree with many of his specific positions and assertions, yet he reluctantly must confess that he has laid the book down with a feeling of



Prof. J. Gresham Machen.

distinct dissatisfaction and disappointment. Instead of having a clearer conception of what faith is, the impression is that he has read a series of arguments against opponents in which the distinguished professor has been at great pains to show that he has won all the points, including the minor ones.

But the book can be read profitably, if its title and alleged purpose be disregarded.—W. O. S.

Of Literary Interest.

Famous English Books, and Their Stories, told by Amy Cruse. Thomas Y. Crowell Co., New York. 284 pages, illustrated. $2 net.

A most interesting volume, comprising 25 outstanding masterpieces in its survey, beginning with the Anglo-Saxon epic "Beowulf," of which the only known copy rests in the British Museum, and coming down to Tennyson's "Idylls of the King" (1856-1885). The succession of pieces lies in the main stream of English literature through the intervening centuries. Among them are Wyclif's Bible, Bunyan's Pilgrim's Progress, and Johnson's Dictionary.

Each chapter gives a condensed story of the author's life, and some account of his other writings. Hence the volume is a handbook to English literature seen through the stories of outstanding books.

Twenty authors appear in the illustrations.

Gospel in Modern Poetry (The), by Hugh T. Kerr. Fleming H. Revell Co., New York. 187 pages. $1.50.

Addresses delivered over the radio on 16 notable recent poems with a religious message. They read well, and show insight and clever application.

The poets whose works are included are Seeger, Meynell, Thompson, Chesterton, Carruth, Henley, de la Mare, Kipling, Le Gallienne, Lindsay, Masefield, Markham, Joaquin Miller, Hardy, Gurney, Cale Rice. Are you familiar enough with their writings to guess what pieces Dr. Kerr has taken?

Worthwhile Stories.

In the Palace of Amuhia, by Florence W. Pickard. George H. Doran Co., New York. 219 pages. $2.

Amuhia is the wife of the King Nebuchadnezzar of the Bible. Her devotion to her drunken husband shines in her noble character.

The historical chapters in Daniel are the frame of the plot, and are made vivid by this story. Besides Daniel himself, an Egyptian captive of royal blood is prominent. Both she and the queen fall in love with Daniel, he is so fine: he, however, is unconscious of their attitude. And there are others not in the Bible record.

There are many grammatical errors in the stilted dialogue which should have been detected.

Jack in the Mountains, by James F. Crook. L. C. Page and Co., Boston. 315 pages, illustrated.

As fine a book for boys as one could ask for.

The scene is laid in North Carolina. Uncle Dick and Jack accept an invitation to spend a few days with a farmer friend up in the Blue Ridge Mountains at hog-killing time. There are a couple of boys at the farm, and several exciting adventures take place: a possum hunt at night, fishing, archery, a quail shoot, killing a rattlesnake, trapping, etc. Then there are stories of a turkey hunt, local history of the War of Independence, animal and bird stories, and so on. Something was doing every waking moment. And the eats!

The narrative reads quite naturally, and is full of useful tips about outdoor life, as well as of serious information. Several full-page pictures and a number of line drawings add to the value and pleasure of the book.

Kennedy's Second Best: A Story of the Great Northwest, by John D. Freeman. Fleming H. Revell Co., New York. 302 pages. $2.

An appealing story, laid chiefly in the Alberta ranch-lands. The tale of a sky-pilot who held the mastery of his soul, and attained his ideals amid trials and tribulations. Frontier life is vividly depicted, and there is plenty of movement. The story of a great love that overcomes all obstacles is cleverly interwoven in the tale.—S. W.

King of Dreams, by G. R. Warmington. George H. Doran Co., New York. 301 pages. $2.

The story is told by Imuthes to his grandson. Part I is a gorgeous tale of his youth in Egypt, secretly trained by his father and the priests to be reigning prince of Egypt redeemed from the Romans. Upon learning of the public career of Jesus of Nazareth Imuthes seeks him out in Palestine, Part II. Here he refuses to make the great surrender, but lingers till after the crucifixion, when he returns to Egypt and resumes the practice of medicine, a noble art in ancient Egypt, Part III.

The author identifies Imuthes with the rich young ruler. For the purposes of the story she takes the command to leave all and follow Jesus in a wider and less literal sense than is generally understood.

The portraiture of Christ is given through the eyes of a contemporary who is neither a follower nor a Jew, but who sees him as a living figure, a vivid personality.

It is a novel of unquestioned power and originality.

Way to Burning Mountain (The): A Story of the Great Canadian Wilderness, by Dillon Wallace. Fleming H. Revell Co., New York. 271 pages, illustrated. $1.75.

Cal Metcalf relates a stirring tale of adventures that befell him and Jerry Foster in seeking and finding the Burning Mountain and the Lake of Skulls and the great treasure—not of gold or coal, but of fossil remains. Jerry's father had led an expedition into the Canadian wilderness for a geological society, and had died. The other members of the party had also perished, all but two, who figure in the present plot.

The Burning Mountain was a mountain of coal that got afire and had never been put out.

The story has all the vigor and expectancy of Mr. Wallace's novels of the north countries. There is not a girl or woman in the plot after Jerry's mother dies. Hardihood in the winter forests, intrigue and foul play, courage and perseverance are among the qualities shown by the various characters. It is all reasonable enough to have happened.

When Rome Reigned: A Story of the Dawntime of Christianity, by Anne S. Lee. Fleming H. Revell Co. New York. 208 pages, illustrated. $1.75.

This absorbing story opens with the incidents of Acts 21, when Paul was purifying himself in the Temple and the riot started that led to his arrest and imprisonment and appeal to Rome. Sylvia, daughter of the Roman centurion Julius, is visiting Jerusalem at the moment, and out of curiosity followed the crowd toward the Temple, and caught a glimpse of Paulus.

The narrative in Acts affords the skeleton of the rest of the plot, then the burning of Rome under Nero and the persecution of the Christians. Meanwhile Sylvia and her father joined the Way.

An eventful love story is furnished by Sylvia and Eracon, a noble youth in Felix' retinue, who later accepts the faith. He serves in the Roman legions in Britain, and thither they face in Christian service as the book ends.

Young Moose Hunters (The): A Backwoods Boy's Story, by C. A. Stephens. L. C. Page and Co., Boston. 288 pages, illustrated.

The time of this book is set many years ago when education in New England was harder to get and when money was worth more than now. Four youths must earn money to return to Academy, so they plan to spend a winter in the Maine woods, getting furs, fish and game, and spruce gum.

The expedition goes north by water. The varied adventures on river and land, hunting and fishing, the vicissitudes of life in the woods, make good reading, and retain one's attention from the start to their successful return.

Various Themes.

Community Drama: Suggestions for a Community-Wide Program of Dramatic Activities, prepared by the Playground and Recreation Association of America. Century Co., New York. 240 pages, illustrated. $2.

The title of this book hardly suggests its contents, for it deals not only with so called plays, but with productions not usually honored with the name of drama such as charades, tableaux, and programs for special occasions (St. Patrick's Day or Hallowe'en,) that can be pulled off in the home or school or camp.

Part I gives practical advice on the production of plays by juniors and older people, —organization, costuming, scenery, lighting, rehearsals, etc. Chapters are given to religious and community drama, pageants and masques. By "Recreational Dramatics" they mean the things we try to pull off in our homes and clubs.

Part II presents programs full of suggestions for a dozen holidays and special days, as intimated above; Part III, nine lists of one-act plays, costume plays, plays for children, religious plays, etc.

It is thus obvious that the book may prove a godsend to a hostess who is giving a party, a club president who is planning an entertainment, any one who has to "get up a play."

Quiet Hour (The): Experiences of Fellowship in Worship, recorded by Williams Adams Brown. Association Press, New York. 148 pages.

Dr. Brown dedicates this little volume to those who, deafened by life's many noises, would turn aside to listen to the still small voice.

There are some 300 prayers, each following "a familiar passage of Scripture chosen because it expresses some permanent human aspiration, or speaks to some recurrent human need." These prayers have been tested by use in the social worship in Union Seminary chapel during two successive years.

There are prayers for peace, for the open eye, for the hurrying age, ten chapters under each of these three heads.

The book is a distinct and original contribution to the literature of pure worship and heart devotion, too little practised in this argumentative age. Men can sing together and pray together when in theology they think they are far apart.—T. C.

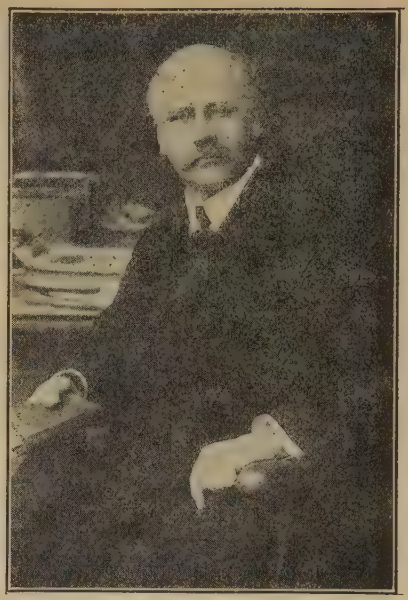
Revelation in the Light of History and Experience: An Effort to Think Straight, by Herman Mackensen. Stratford Co., Boston, Mass. 208 pages. $2.

The logical approach to the subject of revelation is, in the author's opinion, not by starting with a book, but with man. Does human nature, and the personal and social problems arising out of it, demand revelation? If so, what results would we be justified in demanding of revelation?

So he takes the religion of Israel as a test. On the basis of the facts, but one conclusion is logically possible: Either this religion is the result of revelation, or else there is no personal God, religion is an abnormality, and the social problem is doomed to remain forever unsolved. Rejection of this religion is impossible without thereby choosing what is morally wrong. The question of revelation can not, therefore, be answered on purely intellectual grounds, but is, fundamentally, a moral issue. Only by experiencing revelation in a "new birth" can the individual know it as a fact.

Summer Program for the Church School (A), by Miles H. Krumbine. University of Chicago Press, Chicago. 188 pages, illustrated.

One of a series on "Principles and Methods of Religious Education," this book discusses all aspects of a successful school,—executive, music, dramatics, Bible and mission study, worship, prayer, and special features.



Dr. Charles M. Sheldon. (Page 758.)

It is born out of the experience of the author, who is pastor of a Lutheran church in Buffalo.

St. Francis of Assisi, by W. H. Leatham. George H. Doran Co., New York. 160 pages. $1.50.

This is St. Francis year, the 700th anniversary of his receiving of the stigmata.

Mr. Leatham has rendered a double service in this short Life. He has reintroduced a great and faithful follower of Christ to Protestant readers, separating, as far as possible, history from legend, but leaving a vivid picture of the man possessed by ardent love for his Lord. And Francis becomes a burning rebuke to our lukewarmness, indifference, dull half-living, with our head belief but scant heart knowledge of Christ. He knew and adored and lived with the living Christ, as we may do today if we will. This is the call, once more back to simple living and loving, to singleness of aim, to freedom from the desire of gain and the shackles of possessions, to the spontaneous joy of children of the Father's house, sharing his love and service with all.

Reader!

Would a monthly Text Index—an index covering every text dealt with in the magazine,—be of value to you? See such an index on another page in this issue.

Further, do enough subscribers keep the twelve numbers permanently to make it worth while to print an annual Text Index in the December number?

Kindly drop a postcard to the Editor, R. C. W., East Northfield, Mass., if you would like to have either index! Thank you!

In the closing chapter Mr. Leatham calls the world to enlist in a Fourth Order of St. Francis, an order which offers a faith that knows no fear, a hope that knows no end, a love that reaches to the loveless, a joy compounded from sorrow and suffering, a comradeship that counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord.—M. L. E.

ALSO RECEIVED.

The Bible Treasure Chest: A Treasure Trove for Seekers after Bible Truth. Oxford University Press, New York. 64 pages, illustrated. 25 cents.

About 20 pages are given to "Contents of the Books of the Bible," and 20 more to "Characters of the Bible," in large print and language adapted to children. The remainder of the contents is odds and ends. The numerous prints of famous pictures will also appeal to children.

The Deacon and the Office, by Harry Pringle Ford. Westminster Press, Philadelphia. 28 pages. 25 cents.

Material for Leaders of Girls in the Presbyterian Church. Presbyterian Board of Christian Education, Philadelphia. 75 pages. 40 cents.

A composite book, representing the agencies for work among girls in the different boards of the Presbyterian church. It discusses adult leadership, successful types of organization, types of meetings and programs, missionary study and activities, and gives a miscellaneous book list for intermediate and senior girls, and for leaders. Every phase of work among girls is covered briefly out of actual experience.

Building with Christ: Yearbook of the Presbyterian Program for Young People for 1926-7. Presbyterian Board of Christian Education, Philadelphia. 68 pages. 30 cents.

Prepared in coöperation with the various young people's agencies in the Presbyterian church, and offering programs for the young people of the Sunday school, the Y. P. Society, Westminster Guild, and Young Men's Fellowship. The relation of these programs to the whole church is also exhibited, and financial responsibilities and other features explained.

The Potter and the Clay, by D. H. Dolman. Bible Institute Colportage Association, 843 North Wells Street, Chicago. 27 pages. 25 cents.

A tastily printed devotional study of Isaiah 64. 8, comprising many aspects of the symbolical subject.

On page 4 the author tells of a publisher compiling a book of 36,000 promises in the Bible. We challenge him to produce evidence of this. We feel sure the tale is pure fiction. A few years ago Dr. A. T. Pierson used to say there were 3000 promises in the Bible. Some one added a "0," making 30,000. This author raises the total to 36,000. Let us hope the next man will have sense enough to think what he is saying! That would require an average of over 30 to a page.

Gethsemane in Our Lives: A Plea for Brotherhood in the Church and Synagogue, by B. A. M. Schapiro. Hebrew-Christian Publishing Society, Bible House, New York. 155 pages. Postage, 4 cents.

Mr. Schapiro, an orthodox Jew, was led to accept Jesus of Nazareth as Messiah 35 years ago while in his teens. This pamphlet gives some account of his experiences as a Christian. His purpose is to prove to Hebrews that becoming a Christian is not as profitable—materially—as they think, for the converted Hebrew has many prejudices and difficulties to face.

This account, with gospel exhortations, occupies 40 pages. Follows a 15-page "Apologia," explaining why he has printed this account, and naming a number of Christian leaders who have stood by him. After this come 28 pages in which are listed alphabetically the names of Hebrew Christians in all lands who have become famous in the church, in political life, medicine, and other arts and sciences, from the time of our Lord to the present. This section, entitled "Have Any of the Rulers Believed on Him?" is illustrated with many pictures of these famous men. It furnishes great material for an address on the conversion of the Jews, and is evidence for orthodox Jews that converted brethren are not all mean and self-seeking, as they insinuate.

The Overplus, and Other Sermons, by John Quincy Adams. Clifton Springs, N. Y. 50 cents.

The title sermon is on Matthew 5. 46-48; the others are on Fellowship, Against Me or For Me, the Offence and the Glory of the Cross.

AMONG RECENT BOOKS.

Chinese Culture & Christianity, by James Livingstone Stewart. Fleming H. Revell Co., New York. 316 pages. $2.50.

Cutters (The), by Bess Streeter Aldrich. D. Appleton & Co., New York. 276 pages. $2.

Essays Catholic and Critical, by Members of the Anglican Communion. Macmillan Co., New York. 542 pages. $3.25.

Kennedy's Second Best, by John D. Freeman. Revell. 302 pages. $2.

Lay Thoughts of a Dean, by William Ralph Inge. G. P. Putnam's Sons, New York. 366 pages.

Life of St. Francis of Assisi, by Wm. H. Leatham. George H. Doran Co., New York. 159 pages. $1.50.

What's Wrong with China? by Rodney Gilbert Frederick. A. Stokes & Co., New York. 305 pages.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

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EARLY LEADERS OF ISRAEL: FROM MOSES TO SAMUEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

October 3. Israel Journeying toward Canaan.

Numbers 10. 11-36.

Sinai was a necessary experience for Israel after coming out of Egypt. The host that had grown up in bondage must be organized into orderly tribal and federal government. Laws must be formulated for their welfare now and in the Promised Land. A religious system must be established.

A year was sufficient for this foundation work in their life as a nation. They found themselves, to a degree, as a free people. What next?

The signal to break camp and resume the journey comes from the column of cloud. The lesson portion reveals different forms of leadership they enjoyed,—the cloud, human leaders, the ark.

Do not forget the map!

Moses and Hobab, 29-32.

These verses are of unusual personal nature, and contain clauses into which we can read a Christian content.

Hobab finds himself at a place of decision. Israel is going forward. Shall he go with them, or go back home?

Moses makes a double appeal to Hobab.

First, on the basis of Jehovah's blessing. Israel has a definite destination, assured by God. Israel has God's promises of prosperity, the limitless promises of the Abrahamic and Mosaic covenants. Come with us, says Moses, and share our prosperity! What he emphasized was Jehovah, the source of blessing, rather than the blessings Hobab might gain.

Hobab's response was a definite No. His old life, his home and family, meant more to him than Israel's future prospects.

Second, on the basis of service.

Hobab knew desert craft. Tourists and travelers down to the present time must hire skilled dragomans for their guidance and protection. Not the good he would gain, but the good he might do, is the basis of Moses' second appeal.

The record does not tell Hobab's final decision, but Judges 1. 16 and 4. 11 suggest that he may have yielded and cast in his lot with Israel.

The ark leading, 33-36.

In the arrangement of encampments the ark of God's presence had a central location, but when the people journeyed it went before them.

Every stage of the journeying was begun and ended with prayer, signifying the fight and rest of faith, victory and communion with God.

Thus the whole life of Israel was under the conscious guidance and blessing of God.

"Come" is a great gospel word, in individual Christian and in church life. The double appeal to outsiders on the basis of personal blessing and useful service must ever be sounded forth with the personal interest that Moses felt toward Hobab.

The choice between Christ and family is often a test today, both as to salvation and service.

"What did Moses want a man for, when he had the cloud? What do we want common sense for, when we have God's Spirit? What do we want experience and counsel for, when we have divine guidance promised us? The two things work in together. The cloud led the march, but it was well to have a man with them who knew all about the oases and the wells."—Dr. Alexander Maclaren.

There may be Hobabs among our acquaintances who would come with us in the Christian life if we appealed to them aright.

October 10. The Reports of the Spies.

Numbers 13 and 14. Lesson portion, 13. 23-33.

Some unpleasant incidents of the march of Israel from Sinai to Kadesh-barnea, near the southern border of Palestine (Canaan), are related in Numbers 11 and 12. Use a map of the journeyings of Israel, for it is important to see the location of Israel during the tragic incidents of chapters 13 and 14.

If this were the only account of the sending of the spies into the Land we should take it that the search order emanated from God (13. 1-3). But Deuteronomy 1. 21-23 tells a different story. There Moses says he urged immediate advance and possession of the Land in accordance with God's promises, but that the people proposed a search party to gather information and advise what way they should go up.

That seemed plausible enough, and Moses says he was well pleased with the suggestion. Prudence and foresight afford good preparation for any expedition. But in this case the underlying motive of their action seems to have been unbelief: see 14. 11; Hebrews 3. 17-19. They were not willing to go forward on God's word alone. Presently they are guilty of cowardly hesitation, murmuring against God, and other sins.

The vivid narrative carries its lessons on its surface. The whole story must be told in class.

The report of the spies.

The report they brought back was unanimous as to the fertility of the land, the character of the inhabitants, and the walled

cities. Archeologists are laying bare the foundations of those Canaanitish cities today: massive stone structures. But the party split in two in their recommendations based on the facts.

Caleb and Joshua urged immediate advance, because they were well able to capture the country.

The other ten said the very opposite,—they were not able to capture the land. And the majority prevailed.

Sequel.

A typical bit of mob psychology followed. The whole congregation were smitten with fear, and wept, and wanted to go back to Egypt, and blamed God for their condition.

God was provoked with them for their unbelief, and condemned all the fighting men over 20 years to die in the wilderness under a 40-year sentence. Those spies who made a slanderous report died immediately of plague. Only Caleb and Joshua lived to enjoy the reward of their faithfulness and courage in the Land.

Read 1 Corinthians 10. 1-15 again to realize the typical value of these Old Testament incidents! Canaan is a type of life in Christ Jesus here on earth, the present earthly rest of the people of God. Unbelief holds many back today from a life of possession and blessing in Christ. (Hebrews 3. 12; 4. 1.)

October 17. Moses Honored in His Death.

Deuteronomy 32. 45-52; 34. 5-8.

Deuteronomy consists mostly of discourses by Moses addressed to the new generations that had grown up in the 40 years' sojourn in the wilderness, summarizing the wilderness experiences, repeating the law and statutes in substance and with appropriate additions in view of their approaching entry into the Land. For they are now in the plains of Moab, just east of the Dead Sea, in the last month of the desert period (1.1, 3, 5; etc.).

Exhortation to obedience, 32. 45-47.

Moses' closing exhortation is as timely today as when it was spoken to Israel.

"Set your hearts,"—implying purpose, desire, attention.

"Command your children to observe to do,"—the lack of this is regarded as the chief cause of lawlessness in America today. Parents are roundly blamed for lack of control in the home.

"It is not a vain thing, it is your life." We can read into these words the largest meaning regarding the whole Bible, the Word of God.

Death summons, 32. 48-52.

The picture of Moses surveying from Nebo's height the land which he had carried in vision for 40 years presents a glorious ending to his life. But on further thought there is deep pathos in it. There is the sad reality that Moses was under sentence of God that excluded him from entering that land. Pisgah was God's loving concession. It meant a view of the land, but from the outside. Vision, but not possession.

It might seem extreme and vindictive on God's part to exclude Moses for one sin. But what was that sin? See Numbers 20. 7-12. Moses was bidden to speak to the rock. Instead, he "spake unadvisedly" (Psalm 106. 33) to the people, "Hear now, ye rebels: must WE fetch you water out of the rock?" Then he smote the rock twice. Now "that rock was Christ" (1 Corinthians 10. 4). Moses not only failed to follow God's instructions, and took credit to himself that belonged to God, but he marred the type of Christ who was smitten only once for all.

Moses' sin was forgiven, but the consequences remained. But he was not excluded from the Land forever: we see him in the Gospels

> . . . . stand with glory wrapt around
> On the hills he never trod,
> And speak of the strife that won our life
> With the incarnate Son of God.

Many a person has some Meribah in his past: some earlier sin or wrong, some opportunity neglected, that can never be forgotten and left out of account. Its bitter consequences will follow us to the grave.

Moses is the most impressive example in Scripture of a great and zealous servant of God failing—not of heaven, but of GOD'S PRESENT BEST.—Dr. C. I. Scofield.

There is dispensational symbolism in Moses' death outside the Land. He was the embodiment of law. The law was a pedagogue to lead to Christ. Grace, not law, brings one into spiritual blessing, by faith. Joshua is at hand to lead Israel into Canaan.

October 24. Joshua, Israel's New Leader.

Numbers 27. 18-20; Joshua 1. 1-9.

Joshua ordained to office, Numbers 27. 18-20.

Read verses 12 to 23. When Moses received his death notice his first thought was of a successor. Jehovah designated Joshua, and directed Moses to commission him before the leaders and the people, and invest him with some of his own authority. A sort of deputy leader he becomes.

Joshua had been prepared for the office by serving as Moses' minister, righthand man. Consult a concordance or Bible dictionary for all references to Joshua up to this point. He had made good. Both in his personality and in actual experience he was the best man in sight.

As he died aged 110, it is thought he was 80 or more years old at this time.

Joshua takes office, 1. 1-9.

Upon the expiration of the days of mourning for Moses Joshua hears the call and command of God. The time for forward action has arrived. "Now, therefore, arise!"

The task ahead is to cross into Canaan and conquer it. Make it plain that another Moses was not wanted, but a Joshua capable of facing the new era successfully. Moses had served his day as political and religious leader and organizer. A new type of leadership was now needed. This is often true when a big man dies. This opens doors of opportunity for new men.

Having given Joshua the terms of his task, with assurances of victory and of his own presence and help, Jehovah now braces Joshua spiritually for the task. There is reiterated exhortation to be strong and brave and obedient, for prosperity and success would be conditioned upon use of his Bible and observance of God's revealed will. It is significant that Joshua was thus tied to the written word. He may not pick and choose, but must observe to do ALL the law. He must not deviate from it to the right or left.

We shall see that Joshua did achieve notable success in the task.

Divine and human.

This lesson clearly shows the coöperation and coördination of divine and human in the experience of Israel in that day.

(1) Note how Jehovah directs the destiny of Israel. The initiative and control are with him.

The secret of Joshua's prosperity and success is equally explicit. Moffatt's translation of verse 8 is: "This law-book you shall never cease to have on your lips. You must pore over it day and night, that you may be mindful to carry out all that is written in it." Joshua was not a free lance. He had his written constitution, so to speak, and must keep within it as rigidly as President Coolidge must keep within the Constitution of the United States. Not only must he study his constitution, but he must execute it, put it into effect. That is a timely thought!

(2) The incident marks the beginning of the fulfilment of God's promises to Abraham in Genesis 15. 16, 18-21. Note the word "give" in verses 2, 3, 6, 11, 13, 15.

But over against God's giving is the necessity of man's appropriation. Note "inherit," "possess," and kindred terms in verses 3, 6, 11, 15. The whole land was theirs by the gift of God, but they would only enjoy experimentally as much as they actually conquered. A principle which is true in all realms of life, especially in the Christian life. We must appropriate by faith before we enjoy any spiritual blessing.

Actual possession of the LAND with a view to REST is the key to the book of Joshua.

October 31. The Evils of Strong Drink.

Proverbs 23. 29-36.

The wets often quote certain Scripture passages that assume the proper use of wine. Do you ever hear them quote passages like this that describe the horrible effects of wine-drinking, and warn against it?

The lesson is timely in view of the current demand for the return of light wines and beer. Light wines would be bad enough, but they would lead to "mixed" or "blended" wines (30), and to stronger liquors of which they knew nothing in Bible times.

All that the teacher need do is take the clauses in this passage one by one, and explain them in their original application and in reference to modern wine and liquor drinking. We will quote from Moffatt's new translation, which uses more modern terms and idioms than the Authorized version.

Wine-drinkers described, 29, 30.

A vivid portrait is drawn in a series of abrupt questions, and the answer is given. A pitiable but repulsive picture!

"Who shriek? Who groan? Who quarrel and grumble? Who are bruised for nothing? Who have bleary eyes?

"Those who linger over the bottle, those who relish blended wines."

Appearance and nature of wine, 31, 32.

The test of any habit or practice is not in how it begins, but how it ends. Wine at the first looks attractive and promises enjoyment, but its end is death.

"So look not on the wine so red, that sparkles in the cup! It glides down smoothly at first, but in the end it bites like any snake, it stings you like an adder."

Further effects of intoxication, 33-35.

The muddled, irresponsible condition of the drunken person is further described. He has lost control of his senses and his brain. In a muttered soliloquy he reveals the power of the appetite over him.

"You will be seeing odd things, you will be saying queer things. You will be like a man asleep at sea, asleep in the midst of a storm. You will mutter, 'I was hit, not hurt; I was beaten, but I feel nothing! Whenever will morning come, till I can get drunk again?"

The only safeguard: "Look not!" 31.

The only cure for drunkenness is regeneration and filling by the Holy Spirit.

The only safeguard against becoming a drunkard is in total abstinence, prohibition. And this is something that every person can adopt for himself or herself, regardless of the success of prohibition as a law of the land.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Is Education? How Get It? How Use It?

Romans 12. 1-3; 2 Timothy 2. 15. October 3.

"If I only knew something I could do!" wailed a refined, cultured woman from one of the best families of Philadelphia whose wealth had suddenly taken wings. "If I only knew something I could do!"

Herbert Spencer defined education as "a preparation for complete living." This is a practical world. An education is not complete if we have not learned to do some one thing well.

* * * * *

It is said of Bernard of Clairvaux, who fired all Europe with the new crusade, and who was accustomed to rebuke princes and potentates without hesitancy, used every morning to ask himself this question:

"Bernard, wherefore art thou here? Bernard, wherefore art thou here?"

This is a goodly morning inquisition for every one as they seek to use their education.

* * * * *

This old world has three questions it asks every one,—What do you KNOW? What can you DO? and What ARE you?

The latter is the main question of the three, because it is the most abiding. As religion is the thing that abideth forever, if you exclude that, what sort of a foundation have you?

That great educator Horace Mann would not allow a poor character to graduate from his college, however fine a scholar the person might be. He held that an educated rascal was just so much the worse rascal.

* * * * *

E—ducation provides a map of knowledge to guide the mind in its maturer researches. It should
D—evise some way to earn a living, that will
U—se body, mind and soul,
C—onnecting all three to the affairs of the world with the purpose of
A—chieving God's plan for the world, and thus enabling it to
T—hink God's thoughts after him.
"**I** will use thee to set my seal, to stamp my purpose,
O—n men and on events," is the word of the Lord.
N—o education can be complete without a knowledge of the Lord's words.

How to Pull Together.

Mark 2. 1-5; 1 Corinthians 3. 1-9. October 10.

Bishop Whipple said: "For the last 40 years I have been trying to see the features of Jesus Christ in every man that differs from me."

To coöperate efficiently we must be charitable, giving due regard to others' opinions.

A quaint writer says: "When you chase the chickens out of your garden, see to it that you are not yourself creating more havoc by tramping down the flowers!"

Pull together tactfully and cautiously, lest the help you desire to give prove less than the hurts you inflict!

A tailor places a piece of absorbent paper over a spot of grease, and presses down upon it with a hot iron. The heat melts the grease, the paper absorbs it, and the spot disappears.

Thus does love defeat bad situations where many men of different minds work together for a common cause. Love is the best hand for controlling any situation. Co-operation without love is dangerous.

Pull together cheerfully! One groucher can take the spirit out of the most promising undertaking. Then

If you're on the grouchy train,
Get a transfer!
You must not stay there and complain,—
Get a transfer!
The cheerful cars are passing through,
And there's lots of room for you,—
Get a transfer!

In pulling together one should never assume that "I am better than thou" air, but rather "Thou art as good as I am."

St. Augustine, so the story goes, complained to almighty God about a neighbor of his, saying: "O Lord, take away this wicked person! I can not live near him."

And God said: "Which?"

* * * * *

"What's the use?" exclaimed a group of rivets in the hold of the vessel. "We've given, we've given of our strength, and the sooner we confess that we can't keep the ship together, and let our little heads go off, the easier it will be. No rivet forged can stand this strain."

"No one rivet was ever meant to. Share the strain among you!" answered Steam. "Rivets, especially those in your position, are the indispensable part of the ship. There

is nothing so helpful and contagious as rivets pulling together."—Rudyard Kipling.

What Ideals are Found in the Constitution of the United States?

Romans 13. 1-8. October 17.

"Provide for the common defence."

As General Diaz of the Italian army was bidding farewell to the Disarmament Conference in Washington he said: "While the limitation of naval armament is being discussed in this country, there must be disarmament in the hearts of the men of all nations, so that envy and hatred may be dispelled, and so that the world may realize its age-old dream of peace."

Would not the men who drafted our Constitution now tell us that "the first provision for common defence" is love for all mankind, which is really the spirit of our Constitution?

* * * * *

"The blessings of liberty."

Upon the famous old Liberty bell there is this engraving: "Proclaim liberty throughout all the land unto the inhabitants thereof!" Did you know those words were put there when the bell was cast in 1753, more than twenty years before they ever thought of being "free" from England and an independent country?

Securing the blessings of liberty was perhaps the first and most vital ideal of those who drew up our Constitution.

There are at least five more ideals of freedom for us to press towards! Freedom from money power, intemperance, traditionalism, militarism, and bosses. Who will draw up a new Declaration of Independence from these evils?

* * * * *

"Establish justice."

One wonders which is the more reprehensible and unpatriotic, for men to receive pay from outside organizations for services in defence of the Constitution and laws of our country, or to receive pay from the government while trying in every possible way to nullify the Constitution they have sworn to defend, and weaken the laws that provide for its enforcement.

Another wonders if any thing can be lawfully right that is morally wrong.

* * * * *

"Insure domestic tranquillity."

The motto engraved upon the coins struck to commemorate the great victory over the Spanish Armada is from Psalm 147. 18, "Deus afflavit,"—"God causeth his wind to blow." God's hand is in history. It is clearly seen in our Constitution. What God wrought in the formation of the Constitution implies some grand work yet to be done for him by the American people. Are you, am I, doing what we can to "Insure domestic tranquillity"?

Lessons from Great Athletes.

1 Corinthians 9. 24-27; Hebrews 12. 1-3. October 24.

When a champion swimmer risked his life to rescue his opponent, in the water, he modestly said to the applauding crowd: "Why, it wasn't anything! You see, I was right there."

The most useful Christians are always "right there."

Eric Liddell, who won the 400-meter race in the Olympics at Paris, is now a missionary.

Christianity challenges the best manhood.

At a college in Syria the football team was composed of men from seven or eight countries. The coach's greatest difficulty was to teach them to "pass the ball."

Systematic training is absolutely essential for the athlete. The church of today is loudly calling for trained leaders.

The mayor of Atlanta, Ga., said of Bobby Jones, who overcame the premier golfers of two continents in winning the British and American golf championships within a fortnight:

"Bobby's success and fame were augmented by his fairness and gentlemanly behavior."

"Who misses or who wins the prize,
Go lose or conquer as you can:
But if you fail, or if you rise,
Be each, pray God, a gentleman!"

"Competitive athletics are so taxing that serenity is a prime requisite for success. An athlete must never allow himself to be worried, whatever the provocation."

Worry is also anti-Christian.

"Half of the athlete's strength is in the conviction that he is fit for the fray. Muscle strength is increased a hundred fold by will power."

Strength of character, like that of the body, is built up by the will.

"There is one absolutely reliable test of character: play some game with the person, and watch him often enough to catch him off-guard."

The deeds of the off-guard Christian are also tests of his character.

"It takes a little courage,
And a little self-control,
And some grim determination,
If you want to reach the goal.

"It takes a deal of striving,
And a firm and stern-set chin,
No matter what the battle,
If you're really out to win."

—From "Famous Athletes."

* * * * *

It was said of one athlete that he was defeated twenty times before he won his first victory.

Napoleon speaks of victory as "a possession of the strongest, and the rule as belonging to him who is the most calculating, the most persistent, the most aggressive."

"In the face of defeat keep a stout heart" is a good motto for life's battles.

What are the Good Points of the Various Races in America?

Acts 10. 24-38. October 31.

To the Negro:

No other race, or white or black,
When bound, as thou wert, to the rack,
So seldom stooped to grieving;
No other race, when free again,
Forgot the past and proved them men
So noble in forgiving!
—P. L. Dunbar.

To the German:

We know your race for your intelligent industrious habits, its patient, thorough investigations into obtuse and most difficult subjects!

To the Frenchman:

Life indeed would be drab, even in "beautiful America," without the innate love of beauty of thy people and their deftness in giving expression to it!

To the Irishman:

The quick wit of thy countrymen, the warmth of their hearts, their generous sympathy and staunch friendships, have endeared thy race to Americans!

To the Italian:

Our American life has been stimulated and enriched by the art thy countrymen brought with them. The beauty of thy country's paintings, the soul of its sculptures, the sweetness of thy songs, have never had their equal in any other race!

To the Chinaman:

None can help admiring the industry of thy countrymen. Those that know them best love them most, and some day America must give an account of her unwillingness to see their virtues!

To the Jew:

Thy countrymen have broadened American frugality and industrial pursuits. As business competitors, they have made America "look to her laurels."

To the Armenian:

The tenacity of thy people's religious beliefs, their willingness to die for them, have given America new visions of faith, love and sacrifice!

* * * * *

A young girl, voicing her father's ideas, said:

"The Japanese can't be assimilated. They hold themselves aloof from our civilization, content to dig in the dirt and crowd out our native workmen, then send all their money back to Japan."

Perhaps this girl's father had not heard of ten Japanese families on the Pacific Coast who pay a good salary to a white Christian woman to live for a week at a time with each of them to show them how to make a Christian American home.

The best people of every race in our land have a spirit in common with these Japanese families on the Pacific Coast.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

OCTOBER, 1926.

FRIDAY, 1st. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Joshua 1. 8.*

Let us have ONE OBJECT in studying God's Word,—to transfer it into our lives, observing it not for argument, but for action! —W. N. Hirst.

SATURDAY, 2nd. *Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, ... and his face did shine. Matthew 17. 1, 2.*

Many of us have seen people whose very countenances have been changed after a season of prayer, and their whole lives have seemed to be transformed. I believe that is how Moses got his shining face when he had been in communion with God for forty days. We cannot be in real communion with God without getting more or less of that same glory.—D. L. Moody.

SUNDAY, 3rd. *To be a witness with us of his resurrection. Acts 1. 22.*

Not the mere historical fact, but the presence of a risen, living Saviour in our own hearts, this is the fact to which all our life is to bear witness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God! Set your affections on things above, not on things on the earth! For ye are dead, and your life is hid with Christ in God." The Christian who does not seek things which are above, nor set his mind on them, is bearing a false testimony, is failing

to witness to a risen Saviour.—Hubert Brooke.

MONDAY, 4th. *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9. 62.*

That is the tone in which Jesus of Nazareth spoke to men in the first century. It is the tone in which the divine voice is speaking still. Why is it necessary for men to be strong? Because we have a tremendous battle on our hands.—Charles E. Jefferson.

TUESDAY, 5th. *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Genesis 8. 22.*

All nature gently whispers, "Summer's gone!"
But autumn comes, with glory all her own.
The changing trees are gorgeous in their dress:
They crown the year with matchless loveliness.
—Jennie Wilson-Howell.

WEDNESDAY, 6th. *Prayer . . . . availeth much. James 5. 16.*

A man may go aside today and as really spend a half-hour of his life in India for God as though he were there in person. . . . . Prayer opens a whole planet to a man's activities.—S. D. Gordon.

THURSDAY, 7th. *None of us liveth to himself, and no man dieth to himself. Romans 14. 7.*

God formed man to be the agent of unmingled good to his fellows, but Satan made man the agent of unmingled evil.—T. Baird.

FRIDAY, 8th. *Fear not! . . . . I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades! Revelation 1. 17, 18 (R. V.).*

O suffering saints, and all who approach the shadow-land, fear not, fear not! Trust him utterly, be faithful, confiding, even unto death, and through the dark chambers of death and of hades he will lead to light! Christ never tells us not to fear until he himself has fathomed all the mystery.—G. Campbell Morgan.

SATURDAY, 9th. *Our Lord cometh! 1 Corinthians 16. 22 (R. V., margin).*

The apostolic church was a small church, and an insignificant church, but it was a church blessed with magnificent courage and confidence. "Maranatha" was their watchword,—"The Lord cometh!"—and in the strength of that mighty hope they went everywhere preaching the Word, and "turned the world upside down."—J. D. Jones.

SUNDAY, 10th. *God be merciful to me a sinner! Luke 18. 13.*

How seldom it is that a man smites his breast, as did the contrite publican, and says, It is not providence that is awkward, it is not discipline that is severe, it is not the chain of events that is crooked or disentangled: it is I that am wrong! My heart has gone astray from God, I have forgotten to pray, I have forgotten to live upon heaven, I have turned away from the Holy One, and fixed the attention of my heart upon altars which my own hands have made: God pity me, God be merciful to me a sinner! That is fundamental talk; that is coming to the root and core of things. If you are only whimpering about your symptoms, no good will come of it. Hold God's burning candle over the pit of your heart, and see how deep and black that pit is, and then cry mightily to God to take you home again by the way of the cross!—Joseph Parker.

MONDAY, 11th. *I bow my knees unto the Father of our Lord Jesus Christ, ... that ye, being rooted and grounded in love, ... may be able . . . . to know the love of Christ, which passeth knowledge. Ephesians 3. 14, 17-19.*

The Lord provides deep roots when there are to be wide-spreading branches.—A. J. Gordon.

TUESDAY, 12th. *Ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Peter 1. 19.*

Don't play with live wires! There is mercy, boundless mercy. You can have God's love, you can all have it, but you cannot trifle with it.—A. B. Simpson.

WEDNESDAY, 13th. *They that wait upon the Lord shall renew their strength. Isaiah 40. 31.*

A few moments of thoughtful meditation before God and getting into a right attitude with him, that is worth hours of mere aimless prayers. Get into a right attitude, and the Spirit will come and fill you, and you will know how to pray and what to pray for! You need to have it confirmed at the beginning of each morning; and throughout the day, moment by moment, remember your attitude towards God!—Evan H. Hopkins.

THURSDAY, 14th. *And I also say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matthew 16. 18.*

Hell has had a tremendous conquest, but there is one thing hell can never do: it can never prevail against the church of Christ. And what is true of the church is true of every believer who has built upon the eternal Rock of Ages.—M. W. Knapp.

FRIDAY, 15th. *And God shall wipe away all tears from their eyes. Revelation 21. 4.*

No tears in heaven?
Not such as weary mortals weep
Through nights of pain in dim, hushed rooms
Where, on some dear beloved cheek,
The fateful white rose blooms.

Such drops as dew the blossoms of decay,—
These are the tears that God has wiped away.
—Edwin Botham.

SATURDAY, 16th. *As seeing him who is invisible. Hebrews 11. 27.*

Let a man live as seeing Christ who is invisible, and the invisible Christ will become for that man as real and personal as his own soul! Let a man in all his personal decisions assert to himself that God is, and that his great business is with God, and henceforth for that man nothing is common or indifferent! Every day of his life supplies to him a test and an opportunity.—John A. Hutton.

SUNDAY, 17th. *Their sins and iniquities will I remember no more. Hebrews 10. 17.*

Wonderful gospel, that the God of the former mercies is the God of present restoration! Wonderful gospel, that the God of saving grace is the God also of sanctifying power! Wonderful gospel, that the vessel that is marred in the hand of the potter he can remake as it pleases him, to hold the treasure and to pour it forth upon a needy world!—J. Stuart Holden.

MONDAY, 18th. *Take the helmet of salvation! Ephesians 6. 17.*

The bright, conscious experience of full salvation defends the head, so that the salvation soldier can stand erect and look the enemy full in the face, and not be confounded.—W. N. Hirst.

TUESDAY, 19th. *Blessed are those servants whom the lord when he cometh shall find watching! Luke 12. 37.*

Great things happen when we never look for them. The greatest is going to happen just like that. God's hours are often unexpected hours. Love has a lovely fondness for surprises. All which our blessed Saviour knew so well, from his perfect intimacy with his Father, that he never wearied telling men to watch.—G. H. Morrison.

WEDNESDAY, 20th. *O Lord God of my salvation, I have cried day and night before thee! Let my prayer come before thee! Psalm 88. 1, 2.*

Private means of grace are just as needful every day for our souls as food and clothing are for our bodies.—Bishop Ryle.

THURSDAY, 21st. *The cares of this world . . . . entering in choke the word, and it becometh unfruitful. Mark 4. 19.*

Cares divide our heart, and distract it in many directions. It is almost impossible to settle to prayer, or Bible study, or Christian work, or to the culture of the soul-life, while questions intrude. What shall the poor man do to prevent the Word becoming unfruitful? He must take his cares to his Father, and by one act deposit them in his safe-keeping. Thereafter, as care tries to break in on the peace of his heart, he must treat it as a positive temptation, handing it over to God.—F. B. Meyer.

FRIDAY, 22nd. *Your heavenly Father knoweth that ye have need of all these things. Matthew 6. 32.*

Your Father knoweth all the crowding needs
That make a burden for the anxious heart,
And he who ev'ry chirping sparrow feeds
Will not forget to play a Father's part.
Who doubts his love a needless sorrow soweth:
Your Father knoweth.
—Frank J. Exley.

SATURDAY, 23rd. *Great peace have they which love thy law: and nothing shall offend them. Psalm 119. 165.*

A compromise—half obedience, half rebellion,—is never found to be the way of peace. "Great peace have they who LOVE thy law."—J. H. Jowett.

SUNDAY, 24th. *A new commandment I give unto you, That ye love one another, even as I have loved you, that ye also love one another. John 13. 34; 15. 12.*

Amongst professing Christians there is a certain oneness of belief and feeling of brotherhood, but Christ's heavenly love is often lacking, and we do not bear one another's burdens, or love others heartily. Pray that you may love your fellow-believers with the same love with which Christ loved you!—Andrew Murray.

MONDAY, 25th. *Wait on the Lord, and keep his way! Psalm 37. 34.*

They that truly trust in God will stay God's time, and use God's means, and walk in God's way, though it seem round about. They will not neglect their souls for haste: they know this would be to make more haste than good speed.

TUESDAY, 26th. *Himself took our infirmities, and bare our sicknesses. Matthew 8. 17.*

I think that our Lord must have been specially sensitive to the appeal of pain, because he did not wait for stricken folk to cry out to him: his healing energy went out to them before they asked for it. Our Lord never disparaged the body or made light of its pain. The body was a sacred thing to him. To minister to it was part of his calling.—J. D. Jones.

WEDNESDAY, 27th. *Father, I thank thee that thou hast heard me! John 11. 41.*

The moment we really believe for our blessing we begin to praise, and until we can thank God we have not received what we have asked. Prayer asks, but faith takes the blessing.—A. B. Simpson.

THURSDAY, 28th. *I will arise and go to my father, and will say unto him, Father,*

I have sinned against heaven and before thee! Luke 15. 18.

God wants us home again; wants to see us in tears of penitence; wants to meet us at the cross of Christ; wants to reclaim us from the power and the captivity of the devil; wants to make us in very deed his own children; wants to recover us from our wandering, and set us like a fallen star in the brotherhood of the suns, to go out no more for ever. Return, O wanderer, to thy home!—Joseph Parker.

FRIDAY, 29th. *And Jesus answering saith unto them, Have faith in God! Mark 11. 22.*

Have faith in God, his promises believing,
For dark and bitter as may seem the days,
'Tis blessing that of him you are receiving,
And bids your heart to songs of loudest praise.
His promises are sure, though skies may fall.
Have faith in God! His word is more than all.
—T. S. Hubert.

SATURDAY, 30th. *Return to thine own house, and shew how great things God hath done unto thee! Luke 8. 39.*

This is the witness which today is demanded more than anything else. It is not spectacular beacons that we need; it is just ordinary street lamps. We want the transfigured presence in the common lot. We need lamps of the Lord to light up inconspicuous spheres and bring something of heavenly radiance into the workshop and the home. And especially we want the witness of men and women who have been renewed by Jesus, and who take an absolutely new spirit into places where hitherto they have been a burden or a nuisance.—J. H. Jowett.

SUNDAY, 31st. *Rejoice, and be exceeding glad: for great is your reward in heaven! Matthew 5. 12.*

Let us set the streams running that shall flow on after we have gone! If we have today persecution and opposition, let us press forward and our reward will be great by-and-by! If some friend should say it was great, it might prove small, but when the Lord says it is great, what must it be! —D. L. Moody.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

OCTOBER, 1926.

DEUTERONOMY.

Friday, 1st. Deuteronomy 1. 1-18.

On opening this book we may naturally question whether we may not omit its study without loss, since we have already become familiar, through the previous books, with the story it records. But, on the contrary, let us remember, first, that it is the retrospect of an old man who played an illustrious part in the history not only of Israel, but of the race, and it is important to learn from his life, whether it was worth while and whether he would follow the same line of conduct if he had the opportunity of revision under the light of added experience. For him the past had become irradiated by the mellow hues of sunset. Would the present justify the past?

Then, second, in the Epistle to the Hebrews great stress is laid on the incidents of the 40 years, that we may read into this narrative the momentous lessons that are there recorded for our instruction, on whom the ends of the ages have come. History is not simply a record of what has transpired: it is also a storehouse of facts from which we may derive not only interest, but instruction. We are, therefore, deeply indebted not only for Exodus, but for Deuteronomy. They furnish the double lens of vision.

But, third, this book was evidently dearly prized of our Lord, who answered the threefold attack of the tempter with sentences borrowed from these pages. What helped him in that supreme hour must have a claim on us. Who can handle a mother's Bible without tears? Verses underscored! Pages worn by constant reference! Well-worn paths along which those feet often trod! In this book we have traces of the handling of the Son of God. Surely we may sit at his feet, tread reverently where he has gone before!

In the introductory verses (1-5) we learn that the 40 years had nearly expired, that the eastern districts beyond the Jordan had been acquired, and that Sihon and Og had ceased to be a menace to the surrounding nations. Sinai had been the schoolhouse, but was now to be vacated that its lessons might be embodied in practice (6-8). The first outlines of responsible government (9-18).

Illumine our hearts, O Spirit of God, that we may not miss the deep lessons of these pages, but read them beneath thine inspiration! May we not be satisfied with the husks but penetrate to the kernel, which

nourishes the humble and contrite heart! In Jesus' name.

Saturday, 2nd. Deuteronomy 1. 19-46.

God had given the land by promise to their fathers. That ought to have been sufficient to set their hearts at rest. They had only to go up and claim possession. There was no need for spying. Since Jehovah had brought them through that great and terrible wilderness, he might be trusted to perfect that which concerned them. Whatever might be the strength of the walled cities or the towering heights of their giant defenders, these would vanish before the divine leadership.

But is that not one trouble with us all? We do not reckon on God. The nobleman of John 4 needed no other assurance that the object of his journey was gained than Christ's simple words, "Thy son liveth." Without another word he turned on his heels and went home. He reckoned on Christ with a magnificent audacity. If your Lord has spoken to your heart, giving his assurance, be content to rest your whole future upon it! Leave Christ to work out the problem in his own manner and by the putting forth of his own strength! Reckon on his faithfulness and ability, without asking for a sign! Whatever you do, don't spy out the land!

The proposal to send the spies emanated from the people, but it was welcomed by Moses for another reason than theirs. In their case the proposal was inspired by the idea that they were to acquire the land not by the gift of God, but by their own power. They were anxious, therefore, to learn what they might expect in the nature of resistance. Moses, on the other hand, wanted to reveal the rich provision that their Almighty Friend had provided for them, and with that intention gladly assented to the proposal.

We thank thee, our Father, for those good things which thou hast prepared for them that love thee! We pray for the help of thy Spirit, that we may not doubt in our hearts as to the certainty of thy promises and the sufficiency of thy strength. In Jesus' name.

Sunday, 3rd. Deuteronomy 2. 1-25.

We open on an interesting portion of this remarkable book. In the 32nd chapter, verse 8, we are told that when the Most High divided to the nations their inheritance, and separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. We learn, therefore, that the location of Israel in Palestine was, so to speak, the keystone in the geographical arrangements for other nations. Small wonder, therefore, that once more the Jewish people are returning to their own! But that principle in the divine ordering of the nations has always been compatible with careful provision for the rights and welfare of the other races and families of mankind.

The evidence of this is before us in this paragraph. Israel was distinctly forbidden to interfere with these distinct nations, Edom, Moab and Ammon. The Chosen People might have determined to seize on the lands of these adjacent nations, but they had to learn that their Jehovah was God over all the earth. The fact that he had made a covenant with their fathers did not demand or involve the alienation of all other nations from his care. "God so loved THE WORLD"! His revelations, made to the Jews, were not for them only, but through them to all mankind. They were to be the trustees of truth for the race. "God," said Peter truly, as he entered the house of Cornelius, "is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted by him." They shall come from East and West, and sit down with Abraham, Isaac and Jacob in the kingdom. All on the basis of what Jesus did on the cross, when he tasted death for every man, and, as the Lamb of God, bore away the sin of the world. In Paul's words on Mars' Hill, all the nations of men were made of one blood, and will one day be judged by the one man, Jesus Christ our Lord.

We thank thee, O Lord, that in thee there is neither Jew nor Greek, barbarian nor Scythian, bond nor free, but that thou art all and in all! Grant unto us to partake in thy compassion and yearning for the souls of men, that they may be gathered into the one flock and beneath thy care, as the one shepherd!

Monday, 4th. Deuteronomy 2. 26 to 3. 11.

There are four judgments in the divine ordering of mankind, the judgment of the individual, of the nations, of the Jewish people, and of the great white throne. The second of these is ever in progress. The Son of man is now seated upon that throne, and before him are gathered the nations. He divides them as a shepherd, the sheep from the goats; and as the history of mankind has progressed he has consigned scores of nations to the waste-heap.

We have an instance of this in the passage before us. The same judgment which spared Edom, Moab, and Ammon, now consigns to oblivion the kings and kingdoms of Sihon king of Heshbon, and Og king of Bashan. The five books of Moses, the historical books, the Psalms and the prophets, all give details of the same divine discrimination. For instance, we are told that Sodom and Gomorrah and their adjacent cities, which gave themselves over to unnatural sins, are set forth for an example, suffering "the vengeance of eternal fire."

We must ever distinguish between the judgment of the individual and that of the nations. God is judge as well as saviour,

the judge of nations and the saviour of all who call upon him in truth. The nations that have succeeded one another in the history of mankind have fallen because they have failed to realize the divine purpose. We may trace reasons for their decline and fall, as Gibbon did of the Roman Empire, but behind those reasons was the divine verdict, "Weighed in the balances, and found wanting."

All this suggests a most important lesson. As God's children we belong to a kingdom which is not of this world,—that must ever be our attitude. We are citizens of the city that hath its foundations in the eternal. But while we partake of the benefits of Cæsar's rule we ought to give Cæsar the things that are his, contributing by our influence, advocacy and character whatever will make for peace, righteousness, and purity in the national life.

Gracious God, the ruler and preserver of all mankind, we pray that the hour may be hastened when the Son of God shall be recognized as the universal king! O Son of God, judge of men, Saviour of the world, king of kings, we adore thee!

Tuesday, 5th. Deuteronomy 3. 12-22.

Moses here recounts his action in the allotment of the eastern bank of the Jordan to the Reubenites, Gadites, and the half tribe of Manasseh. When we consider this allotment in the light of Hebrews 3 and 4 we are disposed to think that these tribes represent a large number of professing Christians who shirk the passage of the dividing Jordan, and prefer the easier life which entails no great sacrifices. The Jordan divided the strenuous tribes from the ease-loving ones, which played no conspicuous part in subsequent history, and soon faded into the obscurity and incapacity which inspired the irony of Deborah's song.

But in the passage before us there is no trace of this moral incapacity and ineptitude. It would have been a serious setback to these tribes if their ultimate failure had been anticipated and foretold. They were to have every facility of making good and standing in the forefront of the national life.

Thus our heavenly Father deals with every life. The fact that Jesus from the first was aware that Judas would betray him did not prevent his choice of him in the apostolic band, or the washing of his feet on the fatal brink of his treachery.

All that Moses asked of these tribes was that they should pass over armed before their brethren, and continue their coöperation until Jehovah had given them rest.

Is it not thus that God imputes righteousness to us all? He knows that we are weak and fickle, but he sets before us his great ideals. He says: "You are capable of all this. You can do good and effective service. You may always count on my very-present aid. What I impute, I am able and willing to impart. Arise, depart, this is not your rest! Arise to fulfil your high calling!" It is thus that Joshua was addressed in verses 21 and 22. No needed grace was withheld. No suggestion of possible depreciation was given.

For a time the divine ideal was realized, but ultimately these tribes became castaways. These things happened by way of example. "Wherefore let him that thinketh he standeth, take heed lest he fall," 1 Corinthians 10. 12.

We thank thee, O Spirit of truth, that thou hast written these things for our warning and instruction, and we earnestly pray that we may not be content with desiring good things, but may persevere by thy grace to their ultimate and permanent performance, through thy coöperating and sufficient grace!

Wednesday, 6th. Deuteronomy 3. 23-29.

This paragraph is affecting. It seems wonderful that one moment of irritation should have involved Moses in so great a forfeiture. There was obviously a dispensational reason for it, because the law, which was promulgated through Moses and of which he was the custodian, can never give us the land of promise. That land of victory, rest, and ample inheritance must come to us only and solely by deed of grace and gift. Its test now is not "obey and do," but "receive and occupy by faith." Yet surely this was not the only reason for the exclusion of God's honored servant.

The lesson which is written large in this history is that one flaw or failure may leave an indelible stain on our life story, and incapacitate us—not from salvation, but from effective service. We who lead the hosts of God's church, who are regarded as teachers and guides of others, who are deeply taught in the secrets of the kingdom, must remember that there is a stricter ideal for us than for others. To whom more is given, from him shall more be required.

But let it be ever remembered that in a subsequent scene Moses was sent to that good land beyond the Jordan, where his Master sorely needed his strengthening presence! "Behold, there talked with him two men, which were Moses and Elijah, who appeared in glory and spake of his decease." Yes, and in heaven they link "the song of Moses" with that of the Lamb!

This may also suggest a glimpse of dispensational truth. Prophets and kings have failed to see and know the things which are now revealed to babes, and which were fully revealed so soon as they entered that which is within the veil.

Heavenly Father, may we not by any known sin limit our power of vision! And if by reason of circumstances our eyes are holden and our knowledge foreshortened, grant us faith to press forward in child-

like confidence that thou wilt one day part the veil and grant us to know even as we are known! In Christ's name.

Thursday, 7th. Deuteronomy 4. 1-8.

Obedience was the law of the Old Testament. It is equally so of the New. It is a universal and abiding principle. Throughout Scripture we are taught that careful obedience to the will of God is the one condition of our treading in the bright pathway of life and entering on the heritage of the saints. "Hearken" and "Do" are as binding on us as on the Israel of the Exodus. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

One reminiscence of long years ago comes to me as I write. It is the dawn of an autumn day. The air is chilly, just before sunrise. The open Bible on the dressing-table of a young student, now a famous missionary, lying between two candles, tells of early careful study, and when the question is put as to the line of study, the reply was as swift as it was memorable:

"The Master said that if we loved him we would keep his commandments, and I have been looking through the Gospels to be quite sure that I am keeping them all, because I do love him."

Christ's commands are not grievous. They are the sweet expression of his anxiety that we should not fail to fulfil all the conditions of true blessedness. He knows that he and his Father can only come to make their home in a loyal and obedient heart. Therefore he makes clear the primal laws of the holy life. How great is the contrast between the son who is quite willing to receive the gifts and advantages of the father's dwelling, but lives in constant collision with him, and the loving and obedient son who delights in his father's society, seeks to carry out his father's wishes, and strives to give help and comfort to the uttermost limit of his power! Let there be no divided loyalty in your life!

Heavenly Father, may we walk in the light of thy countenance, and obey thy least behest, that we may have the inner assurance that we are well pleasing to thee in Jesus Christ our Lord! Thus may we walk with thee in the twilight, that we may be welcomed at last into the home of face-to-face vision!

Friday, 8th. Deuteronomy 4. 9, 10; 6. 1-9 and 20-25; 11. 19-25.

It was incumbent on parents to make God's statutes and judgments known to their children and grandchildren. This duty is incumbent still, as one of the foundation stones of family life.

God attaches great importance to family religion, and it is an irreparable loss that family worship is dying out of so many homes. If there is no time in these hasting days for the daily reading of Scripture and prayer, these should be maintained at least on the Lord's day, when the father, or the oldest boy in the home, should gather the family and the domestics for family prayer.

We cannot make our children Christians. We are only responsible to bring them up in the nurture and admonition of the Lord. But as we do this in faith, may we not rely on the coöperation of the Holy Spirit? We plant, sow, and water, and will not God coöperate and give the increase?

The writer of these lines cannot remember the time when he was not conscious of God, but this could hardly be otherwise when everything was done throughout his earliest years to make religion the sunniest element of his life. This, however, can never be realized if parents leave their children to the care of irreligious servants, especially in the sweet hours of the evening. They must not leave home for diversions and visits and amusements, instead of making the hour or two before their children's bedtime the crown of the day.

We urge this because of the great dangers that arise from neglect. We may shrink from the constant tie, and sometimes from contrariety of temper. But the neglect of our duty will land us in heart-scalding, and will fill our later years with unutterable anguish. Of course there must be unvarying insistence on absolute obedience. Children must be taught to obey: but the iron hand should be enveloped in a velvet glove!

Heavenly Father, teach those of us who have children to rear them in the nurture and admonition of the Lord: and enable others who have the charge of young life committed to them, to attract them to thyself by the grace, sweetness and strength of their own lives! May our children and children's children be as the dewdrops of the morning, pure as light and bathed in sunshine! In Christ's name.

Saturday, 9th. Deuteronomy 4. 10-24.

Very correctly did the great law-giver insist on the spirituality of the divine nature. At Sinai, he reminds them, there was no similitude, but only a voice. The mind of man finds it difficult and irksome to conceive of God as spirit, and is therefore prone to erect some similitude of the divine being before which it may present its prayers. It was necessary, therefore, to insert the second command in the Decalogue. The inevitable result of making an image of Christ, or of the Madonna, or of the saints, has been to drag down the act of worship from the unseen and eternal to the outward and sensuous. When, therefore, our Lord detected in the woman of Samaria, a tendency to associate worship with Jerusalem or Samaria,

he at once checked her, saying, "God is spirit, and you must worship him in spirit and truth. The Father seeketh such to worship him."

It is interesting to notice that for a third time Moses in verse 21 refers to his exclusion from the Land of Promise. (See also 1. 37 and 3. 26.) Why this special repeated mention? Was it not because he desired to give increased force to his appeal? If Jehovah was angry with their leader, excluding him from Canaan because of his impulsive speech at the waters of Meribah, would he not be equally severe in dealing with the people if they were guilty of violating the second commandment?

Verse 24 is quoted in Hebrews 12. 29. These words are sometimes treated as applying to the unsaved, or to the world generally, but that is a distinct evasion of their intention. The world is the object of God's pity, patience, and long-suffering, not of his consuming wrath. No, the consuming fire is directed not to individuals, but to their sins. He is intolerant of everything in us which is contrary to himself, contrary to our true happiness, contrary to greatest usefulness.

Heavenly Father, may we not faint under thy chastening, or despise thy discipline! We yield ourselves to the fire of thy love, and pray that by thy grace all dross may be cleansed from our hearts and lives, so that we may love thee perfectly! In Christ's name.

Sunday, 10th. Deuteronomy 4. 25-40.

Israel's history is epitomized in these wonderful paragraphs. This people was specially created to know and reveal Jehovah as the one and only true God, and to become the organ for the revelation of his purposes. No people so favored as this, none has failed more signally to understand its mission and fulfil it, for none is there a more glorious future! Moses seems to have forecasted their future with unerring exactness.

He reminds them of the iron furnace of Egypt from which they were delivered, of the mighty signs and wonders wrought in their behalf, of the love Jehovah had for their fathers, of his marvelous dealings in the desert, of the glories of the land to which they were going; and in contrast to these glowing pictures he suggests the menace of their rebellion and apostasy, and the inevitable consequences. They would utterly perish from off the land of promise; they would be scattered among the peoples; they would become few in number.

Each prediction has been exactly fulfilled. For centuries the Moslem has kept them from setting foot in Palestine. Three times in European history the race has been almost massacred out of existence. In Russia, in our own memory, their property has been seized, their homes violated, and their persons subjected to outrageous torture. Small wonder that their treatment has reacted in the prostitution of their national character!

But notice 29-31! There is a bright side to the picture. In these words Moses forecasts the future of the chosen race. If he anticipates their utter ruin, he also unveils God's surprising grace. In this all the prophets agree. There is not one of the prophets that does not most distinctly set forth, in accents of sweetest grace and tender mercy, the future blessing and glory of the seed of Abraham. Of these we are witnesses. The return of the Jew to Palestine is one of the outstanding phenomena of this extraordinary age. God is not failing them, nor forgetting the covenant made with their fathers.

We praise and adore thee, gracious Father, for thy Holy Word, which sheds unerring light upon the pages of history as they open before us! Thou art the faithful God, who dost keep thy covenant with thy people Israel, and art fulfilling thine ancient promises before our eyes. Grant unto them the further illumination of thy Spirit, that they may recognize Jesus Christ as their brother and Saviour! In his name.

Monday, 11th. Deuteronomy 5.

This repetition of Exodus 20 is full of interest. There are one or two characteristic differences created by the forty years. The one may be characterized as history, the other as commentary on the history, made by the law-giver himself. (Perhaps Moses was rather the channel than the giver of the law.)

It is interesting, as an illustration of the effect of 40 years, to contrast the enforcement of the rest-day in Exodus by a reference to God's rest at creation, but in Deuteronomy the stress is laid on the Exodus itself.

It must never be forgotten that though in the main the observance of the rest-day is emphasized by the need of humanity of a seventh day rest for the reinforcement of physical vigor, the church of Christ is not to be judged by her observance of Jewish rites, holy days, and ceremonial ordinances. We serve in the newness of the spirit rather than in the oldness of the letter. Our life is hid with Christ in God. As such we observe the great moral law as it is set out in the Decalogue, not as a method of justification, but as the natural expression of a justified and Spirit-controlled life.

But though it is impossible to establish the observance of the Lord's Day on a legal basis, it will ever have a unique place in our religious life. On that day Jesus met the disciples on his resurrection. The apostle and brethren at Troas came together on that day to eat bread (Acts 20. 7). It was on the Lord's Day that he appeared to John in Revelation 1. Therefore the first day of the week can never be

treated as an ordinary day, and in Christian lands, even among non-Christians, it meets the need of a weekly rest-day.

Note the touching words which close this recapitulation: "Oh that there were such a heart in them . . . . !" (29). The heart of God yearns over us, eagerly desirous that we should be delivered from a merely servile spirit, and led into the life of loving loyalty and obedience.

We thank thee, O God, that we have not come to the mount that burned with fire, but to Mount Zion and to the voice of Jesus, speaking in the tender accents of our mother tongue! May we never refuse him that speaketh, but receive his words into humble, lowly, and contrite hearts! In his name.

Tuesday, 12th. Deuteronomy 6.

We have already partially considered the injunction concerning the care of the rising generation, but we must emphasize the injunction to love (5), which is cited in Matthew 22. 37, Mark 12. 30, and Luke 10. 27.

The heart has been compared to the regulator of a watch, which acts on the mainspring as the mainspring acts on the hands. If you wish to alter the hands, you must go behind them into the secret mechanism of the watch. So our lives are regulated by the condition of the heart. "These words, which I command thee this day, shall be IN THINE HEART" (6).

The heart stands for the essence of our inner life. It is the seat and sum of our personality, and especially of our affections. When the heart is hot with love, the whole personality is gladly laid on the altar of sacrifice. The mother will die that her child may live. The lover will sacrifice even a throne if he may win his beloved. The patriot will leap into the yawning abyss for his country. The martyr will not withhold his body from the rack or the fire. When the heart is filled with love of God, all is well; but when it is cold and careless, there will be sooner or later a departure from the path of truth and righteousness. There was, therefore, much force in the words addressed by Barnabas to the converts at Antioch that with purpose of heart they should cleave unto the Lord.

There are several particulars named in this paragraph, obedience to which will help us to maintain a heart full of constraining love. If you cannot love with your emotions, begin at the other end and live for God with your might, that is, in your choice and will and service! Let the word of God be constantly in your thoughts! When Jesus spake to the two on the Emmaus road, their hearts burned. When the fire is about to die down, heap on fuel! When your circumstances are most prosperous, accept them from the hand of Christ, thank him for them, and ask how you may use them as his steward! Do that which is right and good, not in a spirit of bondage, but as Gaius did, who opened his heart and hand and house to all who were the devoted servants of the Name.

O Spirit of love, kindle in our hearts the flame of undying love to Jesus! May his love constrain us, may we know its heights and depths, its breadth and length, may it reproduce in us so great a likeness to him that we may attract others! In his name.

Wednesday, 13th. Deuteronomy 7.

This chapter is replete with instruction. Its keynote shines resplendently in verse 9, bidding us reckon not on our faith, but on God's faithfulness. Let us dare to do so amid all our failures, our waning love, our moods and sins! He ever abideth faithful. He cannot deny himself. But he can only exert his power on our behalf when we come out and are separate and touch not the unclean thing. If our ways are contrary to his, he cannot walk with us. If we are bent on cultivating the friendship of the world, we forfeit his. If we are unequally yoked together with unbelievers, we must not expect to enjoy his partnership.

When we glance down such a chapter as this we are apt to feel that its promises are exclusively Jewish, and that we Gentiles have no part in them. But that attitude is not justified by the clear teaching of the apostle of the Gentiles. He specially argues the case in Romans 4 and Galatians 3. He asks when the promises were made to Abraham,—when he was a Gentile, or after he had received the rite which made him the founder of the Hebrew nation. There is no doubt about this. "He received the sign of circumcision as a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all who believe, and who walk in the steps of that faith which he had before that rite." The promises are therefore open to all who, like Abraham and the patriarchs, are content to dwell in tents because they look for the city which hath foundations, that is, those whose hearts are weaned from this world because they see the beckoning of the divine hand. "If we are Christ's then are we Abraham's seed, and heirs according to promise." There is a sense, then, in which we may claim a counterpart of the promises of this chapter: but of course the conditions must also be interpreted in the same sense. There must be in our marriages, our walk and conversation, our detachment from the sense-world, a concentration Godward.

Grant us grace, O heavenly Father, that we may so walk with thee that thou shalt bestow on us those good things which we need for spirit, soul and body; and that thy covenant and mercy may be made sure not only to us, but to those that follow! In Christ's name.

Thursday, 14th. Deuteronomy 8.

How little we knew ourselves in the first stages of our Christian life! In the rapture of our early experience of the grace of God we expected that our way would be easy and uneventful, good and peaceful. But God could not let us off so easily. He saw the necessity of trial and temptation to reveal our real selves to ourselves, and to drive us to appreciate and apprehend supplies of his grace, of which we had then no inkling.

God alone knew us, and led us by the way of the wilderness. That revealed new and unexpected features in our character, of which we had never dreamed. We are thankful as we review the past for the guiding cloud, the daily manna, and the protecting grace, but we are filled with deep humility as we recognize our many failures at Marah, Kibroth and Kadesh. On the one hand we have a deeper knowledge of the patient love of God, and on the other a profounder penitence, contrition and sense of need. Oh, the wonder of God's forbearance, pity, and restoring grace! These shall furnish themes of praise as we review them in the noontide of eternity.

This passage deserves special attention because it furnished our Lord with his first answer in the conflict with the devil. He met his adversary not as the everlasting Son of the Father, but in the weakness—though not the sin,—of our humanity; in the hunger induced by his long fast; not as Adam surrounded by the delights of Eden, but amid the loneliness and desolation of the desert. Satan had challenged his divine sonship, but Jesus refused to take up the challenge. He might have quoted the opened heaven and the Father's voice. Had he done so, we should have learnt nothing from his response. But he took the position that we all may take: he fell back on Scripture, and quoted the word of God as affording the supreme authority in human behavior.

It is when our steps are ordered by "every word of God" that we enter the land wherein we lack nothing.

Teach us, O Spirit of God, so to avail ourselves of the panoply of Scripture that we may withstand the tempter in the evil day, and may find food in the land of scarceness, peace in the midst of war, and grace to help in every time of need!

Friday, 15th. Deuteronomy 9.

In the opening verses Moses enumerates the formidable difficulties that had to be encountered. The cities were great and fenced up to heaven, the inhabitants were tall and strong. He spoke thus not to discourage, but to cast them back on God. Similarly our Lord reminded the ardent souls that impulsively wished to follow him that they might have to forsake their dearest, to take up the cross, to face imprisonment and martyrdom, but God's grace would suffice. Moses, also, hastened to add that Jehovah would precede the host as a devouring fire; that he would bring down the proud boasting of the foe, and that mighty cities, fenced walls, and fierce battalions would be as chaff before the wind. When the soul is convinced of this it says with Luther:

"Though there be as many demons in Worms as tiles on the housetops, I will still go forward!"

But Moses also forecasted the perils of success. The human heart is profuse in protestations and promises in the face of impending peril, but apt to forget the indebtedness when the dark hour has past. In fear of such relapse Kipling has put into our lips the refrain, "Lest we forget."

To obviate all self-complacency Moses reviews the great episodes in the past from Sinai to Kadesh. He adds: "Ye have been rebellious against the Lord from the day that I knew you." Again and again they had been on the brink of the precipice, and it was only as he interceded for them that they were spared. They had accused him of desiring to be a prince over them, but he had replied by pleading for their salvation, though he should be blotted from God's book. Is it not thus that our Saviour pleads for us? "Simon, Satan hath desired to sift thee as wheat, but I have prayed for thee!"

Heavenly Father, thou knowest the fickleness and frailty of our hearts! We are so apt to pride ourselves on our powers of endurance and courage. Leave us not to the mercy of our own evil hearts, or of the suggestion of Satan, but succor us by thy great might, and help us so to live as to give thee the kingdom, the power and glory forever! In Christ's name.

Saturday, 16th. Deuteronomy 10.

In the earlier part of this chapter Moses continues his rehearsal of the past, that the new generation might receive a firsthand recital of the events which underpinned their existence. This was necessary in days when there was no literature in general use. Finally on this as his basis he makes a moving appeal (12-22).

In that appeal love figures largely. Jehovah had loved their fathers with delight (15). They were now summoned to love him with all their heart and soul (12); also to love the stranger, and care for the fatherless and the widow (19).

Love and like are not identical. Too often we love only where we like, and find it difficult to love those whom we do not like, that is, our enemies, and those who despitefully use and persecute us. But our Lord insisted that we should consider this as our Christian duty.

We can only obey his commands in this matter by asking the Holy Spirit to shed

abroad God's love in our hearts; by compelling ourselves to resist the impulses of nature, and by becoming the channels of God's love; by doing things for the people whom naturally we resent. The apostle's advice is admirably to the point: Feed him, give him to drink, heap coals of fire on his head! Cause your sun to shine on the evil and the good! In this sense let us turn again to Job 30. 11-25; Matthew 10. 40-42; Galatians 2. 10; James 1. 27. This bridge over Niagara must be trodden by us all.

In our day various philanthropic societies are ministering to the poor and needy, the widow and orphan, the downtrodden and oppressed, and it is quite necessary that we should help to support all such if well accredited, and especially if a just proportion is maintained between the cost of administration and the amount expended in relief. But this should not exhaust our beneficence. There should be in all Christian lives direct help given personally and particularly, so that our heart of compassion be kept alive and fervent. It is our personal contact with sin and suffering that keeps the living spring from being frozen over. Above all, we must never forget what our Lord said when Judas accused Mary of waste because she broke over him the priceless ointment, "Ye have the poor always with you, but me ye have not always." Much as we may administer to the poor, we must never forget to make love gifts to Jesus, commingling beauty with utility.

Lord, may we love thee with all our heart and soul and mind and strength, and thus become channels through which thy love may pour itself forth to others! So shed thy love abroad in our hearts that we may perfectly love thee, and worthily magnify thy holy name!

Sunday, 17th. Deuteronomy 11.

The keyword of this chapter is POSSESS. The whole land, in its length and breadth, lay before them. It was a beautiful land, —a vast contrast to Egypt, which had no rain from heaven, and where all the water required to irrigate the soil had to be raised with unceasing effort from the Nile. Not so Canaan! There was no need for the human foot to tread the water-wheel. Jehovah himself cared for it, and watered it with the early and latter rain.

But Israel had to go in and possess. God said that every spot whereon the soles of their feet should tread should be theirs, from the wilderness in the South to the great river Euphrates. They had but to take possession of it as his free gift, but they did this only to a partial and limited extent. The Book of Judges records their miserable failure. The Chosen People failed, through want of faith, to take possession of the territory contained in the divine grant.

Is not this true of vast numbers of professing Christians? As with Israel, so with us, the land of promise lies before us in all its fair attractiveness, that we may live the resurrection life, that we should avail ourselves daily of the grace and strength of Christ, that we should enrich our poverty of thought and feeling by his unmeasurable riches, that we should be strong just where we are now weak, that we should be teachers and helpers instead of depending upon others. All this is within our reach, but how many are the lamentable results of our failure to avail ourselves of the fulness of Christ! It is not enough to resist temptation and escape by the skin of our teeth. We are meant to be more than conquerors through him who loves us, and to have a sufficiency in all things, so as to abound.

Let us from this hour possess our possessions! Learn at every turn, and especially in every temptation to look to Jesus and claim his offered grace!

Enable us, O Lord, to appropriate thy boundless help: in weakness to say, "Thy strength, Lord!"; in impurity to claim thy purity; in the valley of shadow to claim thy light! Give us a new vision of thy abundant fulness, and teach us hour by hour to appropriate those unsearchable riches!

Monday, 18th. Deuteronomy 12.

A new section of the book begins at this point, and deals with the various laws and duties that were to characterize Israel's settlement in the land of promise.

This chapter deals with the destruction of all the idolatrous emblems and altars with which the land was strewn, and the insistence on unity in worship. The whole nation must periodically gather to the central meeting place, which was first the Tabernacle at Shiloh, and afterwards the Temple at Jerusalem. There was to be one center, one habitation, one method of worship, as there was one God.

This is no longer possible, or desirable. But there is a sense in which all who worship in spirit and in truth are one. From Japan during the course of the sun around to the American shores of the Pacific, and from the South Pole to the North, all Christian souls are always converging on Mt. Sion, the city of the living God, and the church of the firstborn. Ours may be the unity of the Spirit though geographically we are far apart.

Notice the joy which rings through this chapter! It is mentioned in 7, 12, 18; and as the marginal references suggest, it is the keynote of many subsequent passages.

The question arises whether our religious services are joyful enough, and whether our children are not alienated from religion by its somberness. In my boyhood, and in the circle we frequented, the phrase in vogue to indicate conversion was, "He (or she) has become serious." Now, it is of course true

that in Jesus Christ we lay aside mere gaiety, in the worldly sense of the word, but there should be a gaiety of the heart, a welling-up of joy, a smile, a song, an exuberance of heart, which should commend religion to all who stand outside. True religion has always expressed itself in song. It was so in the early church with her psalms and hymns and spiritual songs. The days of Tauler and Luther had their "Lyra Germanica." Charles Wesley sang while his brother preached, and Sankey's name is forever associated with D. L. Moody.

Put gladness in our hearts, O Holy Spirit! Teach us to sing the songs of the Lord though we may be dwelling in a strange land! As we review the past and look forward to the future may we obtain gladness and joy, so that sorrow and mourning shall flee away as darkness before the dawn!

Tuesday, 19th. Deuteronomy 13.

This chapter deals with three powerful influences that might seduce the people from their loyalty to Jehovah: first, the prophet, or dreamer, or worker of miracles (1-5); next, the member of their own family life, the dear inmate of the home (6-11); last, the apostasy of a whole community (12-18).

Signs and wonders might be wrought in any of these departments by evil spirits, as in the case of Jannes and Jambres, which might startle them. Miracles, however wonderful, cannot make a falsehood true. They have been wrought by false prophets all down the ages, being due to the concentration of the soul on mind or matter.

We, of course, cannot inflict the death penalty, as in this chapter. The weapons of our warfare are not carnal, but spiritual, and mighty only through God. We win not by dialectics, but by prayer and faith. But we must lift up our witness with uncompromising earnestness, so as to recover our dear ones out of the snare of the devil, taking them captive for our Lord.

Whilst we may not use force, we must lodge our protest. We dare not hold our peace. Scripture must be used as the touchstone of trial, and warnings must be addressed to those who are being drawn into the meshes of the net. The necromancy of our time is due to the soulish, and not the spiritual, realm.

Probably no false system is doing so much harm in the present day as spiritism, in which demons personate the sainted dead. On their own showing, appeals to the departed are heartless. We repeat it: it is our solemn belief that modern spiritism is a forbidden intercourse with demons, who impersonate the departed, and deceive.

Thou knowest, O Lord, how our paths are beset and our ears are filled with false and pernicious teachings, intended to seduce the very elect! Many are turning from the living God to oracles of the dead. Keep us pure and faithful, we humbly pray, so that our eye may be single, and our whole body full of light; and may our life here and hereafter be hidden with Christ in God!

Wednesday, 20th. Deuteronomy 14.

The keynote of this chapter is contained in the opening sentence: "Ye are the children of Jehovah your God." They were not amenable, therefore, to the usages or habits of surrounding nations. Theirs was a higher code.

Because of this sublime relationship (1) they were forbidden from disfiguring their face as an expression of grief or an affectionate tribute to the departed; (2) they were to be specially careful about their diet; and (3) they were to tithe their possessions on behalf of the Levite, the stranger, the fatherless, and the widow.

The bottom fact in Jewish history has ever been this unique relationship to God. This has marked them out as a peculiar people. They were God's, to live as God's elect community, through whom he might work his perfect will.

The same principle must underpin our own daily life as the servants and children of the most high God. We have been redeemed by the blood of Christ from our vain conversation, received by tradition from the past. We cannot conform to the ways of the world, which lies under the power of God's great adversary. The appeal of the Holy Spirit, through the apostle, is ever ringing in our hearts: "Come out and be separate, and touch not the unclean thing!" On the other hand, we must not affect singularity for the sake of singularity. It must be largely unconscious, arising from nature rather than effort. As Bunyan puts it, there is a natural difference between the habits and food of the swine and the sheep.

Let us stay for a few moments on the three outstanding differences between the Hebrew nation and the Gentiles!

(1) As to excessive marks of grief when bereaved. The Christian church cannot sorrow as without hope, because we know that our beloved have entered into the joy of their Lord, and that we shall know them again in the sweet societies of heaven. (2) As to the dietary here prescribed, we may cite the opinions of present-day authority that the Mosaic is the highest sanitary code in the world. For health's sake, as well as for a testimony, we should be simple and abstemious in our tastes. (3) As to the tithing of our income, many professing Christians would be astounded if they took trouble to count up their annual gifts to philanthropic and religious purposes. Money is a stewardship. As stewards we may support ourselves and families by honest labor, but after meeting all legitimate demands we should administer the remainder as a sacred trust.

Help us to live worthily of thee, Lord

Jesus, that men may behold the blamelessness, the purity, and the beauty of our lives, and may turn to thee with love and faith as the author of whatever is attractive in us! Above all, may we never forget that one day we must render the account of our stewardship!

Thursday, 21st. Deuteronomy 15.

This is a beautiful chapter, because filled with selfless love.

Every seventh year was celebrated as the Lord's release. The whole land must have been swept by a spirit of giving, forgiving and release. The debtor was released from further instalments of repayment, the need of the poor man was met by an open-handed charity, the Hebrew slave, whether man or woman, was released from further service. Jehovah summoned the entire nation into fellowship with himself. Note the recurrence of that refrain, "Thou shalt give him!" "Thou shalt surely open thine hand!" "Thou shalt not shut thine hand from thy poor brother, but shalt open thine hand unto him, and lend him sufficient!"

Do we carry out these injunctions? We are surrounded by ten thousand forms of human misery, human sorrow, human need. There are broken hearts, crushed spirits, desolate homes on every side. The widow, the orphan, the stranger, the honest poor, meet us daily. We must remember that as our Father's children we are to do good, despairing of no man (Luke 6. 27-36).

The suggestion of verse 14 is instructive. The temporary owner of a Hebrew debtor, paying his indebtedness by service, might grudge to let the man go free, especially if he had not worked out the whole of his indebtedness. But Moses insisted that the poor debtor should not be sent away empty. He was to be furnished liberally out of the flock, the threshing-floor, and the winepress, so that his wife and children might share in the joy of his release, and that there might be a restocking of the farm and fold, which had suffered during the owner's absence.

Grant us, our Father, to share in the beneficence and bounty of thy giving! Help us to live as the children of the Most High, forgiving our enemies and kind even to the thankless and evil! As we would that men should do to us, enable us to do to them! In Christ's name.

Friday, 22nd. Deuteronomy 16. 1-17.

This chapter treats of the three great feasts of the Jewish year which were obligatory on the whole nation. In Leviticus 23 there are eight, but those were specially added from the priestly code, whereas here we have the people's code. By this the whole of the males were bound to appear at the place in which Jehovah had placed his name. On these occasions he seemed to gather the Chosen People around himself that he might express his special love, and that they might rejoice in him and in each other.

The communion of the individual soul with God is right and necessary. There should be a golden parenthesis in all private prayer, when the soul joins with holy beings everywhere in ascriptions of adoring praise. We must not forsake the assembling of ourselves with the saints, and should contribute of our fellowship, and song, and prayer, to the holy communal worship of the church.

The nation manifested conspicuous faith in God's promise, as stated in Exodus 34. 24, when all the males left home and family and lands for their pilgrimage to Shiloh or Jerusalem. A cordon of invisible protection environed all that they left behind them. Much holy converse must have been enjoyed as the tribes went up, the tribes of the Lord, leaving all that was dear and precious in God's keeping. Notice that injunction as to gift-bringing, 17!

The three feasts enumerated for universal observance were the Passover, the Pentecost, and the Tabernacles. These commemorated and anticipated the redemption of Calvary, the gift of the Holy Spirit, and that glad time when God's winnowing fan will sever the chaff from the wheat in that new era which is described in Revelation 21.

The counterpart of this system is represented in our observance of the Christian year. There is a distinct advantage in the voluntary commemoration of certain marked epochs in the life of our Saviour, and of his church.

Grant unto us thy gracious help, O heavenly Father, that we may follow in the footsteps of thy blessed Son, so as to apprehend that for which thou hast apprehended us! In his name.

Saturday, 23rd. Deuteronomy 16. 18 to 17. 13.

There are five imperatives in this passage which should claim their counterpart in our daily lives.

(1) There must be absolute justice, 16. 18-20. We are too apt to be swept away from our moorings by harsh and premature judgments. We adopt some popular craze or party cry, or are influenced by general opinion as to some person's character. Job said that he searched out the cause that he knew not. Too often we fail in this. We forget that there are two sides to every case.

(2) We must serve God in purity, 16. 21. Asherahs and pillars or obelisks were unclean emblems, significant of the nature-worship which was rife and celebrated with shameless orgies. Before Jehovah clothed himself with Gideon, the young hero was bidden to level Baal's altar and cut down the Asherah that stood beside it. There

must be singleness of eye and purity of heart in those who would serve God aright.

(3) We must give God our best, 17. 1. Malachi told the people of his age that they would not dare to offer their governor the lame and sick, which they had no scruple in presenting to God. (I have before now seen a defaced coin on a collecting plate!) We should give God our first and best: our first thoughts in the morning, the glad gifts of youthful energy and beauty, the richest dowry of thought and affection. Let the Lord Jesus have many baskets of summer fruit before the autumn blight!

(4) We must arrest the spread of pernicious influences, 17. 2-7. This person was to be put to death not simply as a personal penalty, but to arrest contagious influence. Calvin has been justly condemned for the death of Servetus, but it is incumbent to rigorously guard our homes and schools and libraries from the pernicious presence of whatever would spread poison.

(5) We must submit our quarrels to the jurisdiction of our Christian brethren, 8-13. This principle was clearly enunciated by our Lord in Matthew 18. 15-20, and by the apostle in 1 Corinthians 6. 1-8.

Write these thy laws in our hearts, O holy Saviour, we beseech thee, that we may be pure and holy in our life and conversation! May we live so righteously and consistently that those who observe us may glorify our Father in heaven!

Sunday, 24th. Deuteronomy 17. 14 to 18. 22.

This paragraph is full of historical interest, as laying down the principles which were to control the national life of the chosen race. They circle around the three figures of the king, the priest, and the prophet.

Much may be said of the enactments which were to govern these offices, but we will only remind ourselves that the heart of man needs a supreme authority,—the king; an intercessor to stand for him before God's eternal purity,—the priest; and one who can direct him amid the perplexities and mysteries of his earthly existence,—the prophet.

We find all these offices fulfilled in our Saviour; but we must by faith give him this threefold position in our inner life.

He must be our crowned king. The government must be upon his shoulders if of the increase of peace we would have no end. The word "king" is allied to "can." The king is the man that can. Such will be our experience when Jesus is enthroned. We become conscious of the infusion of strength adequate to the demands of our daily experience.

He must be the priest of the conscience. It was the priest's prerogative and duty to deal with the sins of the penitent. He was appointed to offer both gifts and sacrifices for sins, to sympathize with the erring, to uplift the fallen, to intercede in the holy place. So Jesus has offered one sacrifice for sins forever, and waits to apply the benefits of his passion to our human need. We may even enter the Holy Place through his blood. Having a great priest over the house of God, we may draw near in fulness of faith.

He must be our prophet in all times of perplexity. We all need guidance in the crises of life. Alas for those who ignore Christ's office as prophet, especially those who go for advice to demon-spirits, which personate our beloved who have passed into the unseen! When they say to you, "Seek them that have familiar spirits, and wizards that peep and mutter!" reply that you have in Christ your sufficient teacher and guide!

Keep us true and faithful, O Spirit of God, to the divine mediator, that we may be so satisfied with him as to lose our desire for all beside! Reveal Jesus in all his offices, that being complete in him we may commit to him ourselves and our beloved in all circumstances, for all need, and for all time! In his name.

Monday, 25th. Deuteronomy 19.

The refuge cities were provided for accidental homicides. They were situated in the midst of the land, so as to be easily accessible. The roads were kept in good repair, and along the route were signposts clearly marking the way to safety.

Directly the manslayer entered one of these cities he was safe. The avenging goel might be but a few steps behind, but he dare not strike down the fugitive, however hot his heart might be. What a sigh of relief must have been heaved by the terrified man who had fled for refuge to the hope set before him! He knew that he was safe. The gates stood between him and death.

The certainty with which he walked those streets may be taken to illustrate the peace of such as have fled for refuge to lay hold of the hope set before them in Jesus. There is no condemnation for those who are in him. None can lay anything to their charge. Some earnest souls never enjoy the assurance of salvation because they fail to distinguish between their standing and their experience, between their position in the risen Saviour and their daily walk. When once in that city the weather might be cloudy and depressing, scorching or winterly, but what did these alternations matter so long as the fugitive remained within these precincts? So we must distinguish between the alternations of our feelings and our trust in the promises of God, which are Yea and Amen in Christ.

Notice in verses 14 and 15 how God desires that each individual life may have an uninterrupted opportunity for self-realization! No one might encroach on a man's holding or inheritance, and no charge could

be substantiated by the voice of but one witness.

Dare to believe that each soul—your soul,—is a distinct living entity to God! He has given its inheritance, less or more on the bleak hillside or in the verdant valley: it is not for others to remove the landmark or the boundary fence. Let each one work out his or her salvation with fear, and let us refuse to listen to a story against another which is uncorroborated!

O Saviour, be thou my strong habitation, whereto I may continually resort! Teach me to fulfil the purpose which thou hast put within my reach!

Tuesday, 26th. Deuteronomy 20.

We will not concern ourselves with the actual warfare of Israel, but there are suggestions in this chapter which may help us in our daily conflict with "the principalities and powers" enumerated by the apostle in Ephesians 6.

We need to put on the whole armor of God that we may be able to stand in the evil day. In that conflict we must rest on the certainty that God is on our side. The evil spirits which beset our path, as they did Christian's in Bunyan's allegory, are his enemies as well as ours. Also, we may be sure, as in verse 4, that the Lord our God goeth with us to fight, and to save. We are all aware of the many societies which in the present day are continually coming into existence to combat the evils of our time, but results are hardly commensurate with their cost. In many cases does not this result because we make so little of the divine alliance? We pray that God may bless our efforts, but too often we forget to align ourselves with his plan of campaign. In the great fight for purity and righteousness he must lead.

We are not all fitted for aggressive warfare on the evils of our great cities and beyond. Many are naturally homebirds, 5-8. Let us not judge them! All are not possessed by the warrior spirit. It is the wisest method to leave the fearful and hesitant to construct rather than destroy, to build and plant rather than gird for the fight.

Following the apostle's lead in Ephesians 6, those of us who are called to fight against the strongholds of lust, alcoholism, and the haunts of evil, must be girt with truth and righteousness. In other words, we must be actuated by noble and selfless motives. The gospel of peace must be our aim, even when we most strongly trample down high-handed wrong: full salvation our helmet, the Scriptures our sword, and prayer our watchword. These are essential. If the foe capitulates we may be glad that further warfare is needless, but if there is fear that the infection may spread, the plague spot must be cut out. In any case, spare the trees, that there may be no needless waste (19, 20)!

Teach our hands to war, O Captain of the Lord's host, and our fingers to fight, that we may contend faithfully against whatever hurts the world of men; and above all, we pray thee, speedily to mount thy white horse, and followed by the armies of heaven ride forth in triumph, and thy right hand shall achieve wonderful things!

Wednesday, 27th. Deuteronomy 21 to 25.

As we glance through these chapters there is much to learn which is most illuminating. They teach us that God is about our path and our lying down, and will bring all things under the light of his truth.

21. 1-9. We shall have to prove that the crimes against child-innocence and woman's purity have our severest condemnation, and that we at least have done what we could to avert the evil. "Inasmuch as ye did it, or did it not, it was to me."

21. 19; 22. 13; 23. 9-14. Notice the repeated insistence on purity! Nothing escapes God's notice of what is happening in our homes and in the most secret incidents of our lives. We must never forget that holy awareness which notices our lying down and our rising up, and is acquainted with all our ways. Our bodies are God's temples, and we must not grieve the Holy Spirit, or bring a blush on the face of Jesus.

21. 18-21. The stringent command that the parents of a disobedient son should not be compelled to carry their awful burden alone, but that society should step in to help them.

22. 1-4. Here is the fragrant atmosphere of love! We are summoned to care for another's interests as if they were our own. The ox or sheep was not to be thrust into the village pound, but taken home to be cared for till the owner was discovered.

22. 6-12. Spare the parent bird, and the brood, if possible! Remember that the next tenant of your house may have little children who need to be fenced in! Scatter one kind of seed only, or you will give endless trouble to the next tenant! Remember the tiny stride of the ass! Wear the blue fringe as a constant memorial of eternity and love!

23. 3-8. The highest ideals of worship are carefully maintained, in order to insist on the separation of the soul from lowering and contaminating influences.

24. 1-22. Here the tender mercy of the godly life is carefully set forth with suggestions that remind us of the compassionate notes in our Saviour's teaching.

25. 1-16. Ordinances dealing with the penalty of the law, the loneliness of the widow, the justice of the store. All events are brought beneath the scrutiny and rulings of the almighty Father.

These chapters will well repay careful reading, though it is difficult to deal with

certain particular applications before a mixed congregation.

Write on our hearts, gracious Spirit, the holy injunctions of thy sacred will, that we may walk worthily of God unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God! Fill our hearts with loving forethought for others! In Christ's name.

Thursday, 28th. Deuteronomy 26.

This chapter opens the closing section of the book, and is more than usually important. The great lawgiver now passes from the incidents of the wilderness wanderings, and deals with conditions that would obtain when the land of promise has passed into possession.

The devout worshiper would be able to say: "I profess this day that I am come." He did not offer his basket of firstfruits in order to get into the land, but because he had reached it. There was no question, no hesitation, not even the expression of a hope. As to the past there was nothing to boast of. His father had been "a Syrian ready to perish," who had cried unto the Lord and been delivered.

This is our true attitude. Too many people are praying to be delivered, praying to become children of God, praying to be led into the land of victory. Surely it is wiser, better, truer for those who are trusting in Christ to say, "I AM come, I AM forgiven, I AM accepted in the Beloved, I AM more than a conqueror. I KNOW him whom I have believed, and AM persuaded." We must never forget the distinction between our standing and our experience. Directly we come to Jesus by a personal faith we stand before God in him. But our experience of "the land of corn and wine" is constantly growing from less to more. Let every reader of this page dare to say, "Once I was ready to perish, and was deeply afflicted, but Jesus has brought me out into a larger place, and I am constrained by the mercies of God to present myself and all I possess to him, to whom I owe all!"

But such worship, adoration, and confession should have a more tangible expression, and it is most admirable that this chapter should include the beautiful ordinance of the firstfruits, intended to ameliorate the condition of the widow and fatherless, the stranger and the Levite. Those who are fullest of thanksgiving to God should be most on the alert to help others. "To do good and to communicate, forget not!" Then we shall go forward into the closing paragraph of this chapter, 14-19, and shall be recognized as a holy people, a people for God's own possession!

We pray thee, holy Father, so to work in us by thy Holy Spirit that we may perfectly love thee and worthily show forth thy praise! Give us loving and generous natures, which shall be channels of blessing and help to others, and of praise to thy name! In Christ's name.

Friday, 29th. Deuteronomy 27.

The first duty to be performed when the land of promise was reached was to set up a clear statement of the principles on which the land was held. Moses envisaged the day when the rejoicing hosts would stand face to face with their new responsibilities. The plaister on the stones would easily lend itself to the writing that recorded the law, and the altar of sacrifice would be the emblem of consecrated obedience.

We should always make our position clearly known to those with whom we are called to associate. People will respect you if you quickly avow the principles by which your life is governed. The order is, first the kingdom and its righteousness, then the other things which must be added.

But this was not all. There must be a perpetual recital of the law of God. Among a people that had no literature or printing press it was necessary to take extraordinary precautions to maintain the holy traditions of Sinai.

The lesson for ourselves is also profound. It might be supposed that when we have passed into that experience which was typified by the land of Canaan—the life which is hidden with Christ in God,—we had no further use for the Decalogue. This view is distinctly repudiated by the symbolism of Ebal and Gerizim. These mountains were situated near Jacob's well, where afterwards our Lord met the Samaritan woman. So with us! When we have crossed the Jordan, when we have entered into the meaning of the cross, when we can say with Paul, "I have been crucified with Christ, yet I live," it is then that we fulfil the law as never before. But it is the obedience of love, and love is the fulfilment of the law. We do not catechize ourselves as to whether we are observing all the commandments, as though our life depended on the strictness of our conformity, No! We love the Saviour, who bought us by his blood, and who lives in our heart. Whilst loving thus we are changed into the same image. Love takes up the harp of life, and strikes on all its chords with might, strikes the chord of self that passes trembling out of sight.

Fill our hearts, O Saviour, with such love to thee that we may be changed into thy likeness; and may the Holy Spirit fulfil in us the entire purpose of thy will, that we may show the precepts of thy law engraven not on stone, but on the fleshly tablets within!

Saturday, 30th. Deuteronomy 28. 1-14.

This is one of the greatest pieces of literature in the world, altogether apart from its special character as inspired by the divine Spirit.

It begins with beatitudes. God would rather line our pathway with flowers than hedge our way with thorns. His mercies are intended to lead to repentance.

But there is a deeper significance. God has so constituted the world that if we seek the kingdom of God and his righteousness, other good things will be added. Human life is suffering now from the wild oats of past generations, and creation groans and travails in pain together until now. Goethe used to climb the hills at sunset and listen to creation groaning "like an imprisoned captive," and sighing to be released. But when the fulness of the time shall come, creation itself shall be delivered from the bondage of corruption, and enjoy once more the glorious liberty of the sons of God. Then, once more, there shall be no death, neither sorrow, nor crying, nor pain, for the former things will have passed away.

These beatitudes were peculiarly adapted to the Jewish people, who primarily were addicted to agriculture. (It would have been better for the world if they had never exchanged agriculture for finance.) What a beautiful picture is sketched here of a pure-living, home-loving, family-rearing, God-fearing people! Alas that so many of us have to live in these feverish cities, and must buy rather than raise the produce of field and garden! Still, it is true that when we seek the kingdom of God and his righteousness, beautiful things still steal into our hearts and homes.

Some who read these lines may seem to have missed this outward prosperity, but are there not flowers and fruits that grow best in the shadow?

Heavenly Father, grant unto us the blessedness of which thy Son spoke from the Mount of Beatitudes, that whatever our lot may be we may have a peace and joy which shall be as fragrant as untainted Eden was! In his name.

Sunday, 31st. Deuteronomy 28. 15-68.

The chaplain's answer to Frederick the Great, who asked for one conclusive proof of the truth of the Bible, was absolutely justified when he replied:

"The Jews, Sire!"

There is not one of these curses that has not befallen the Jewish race. Five times over they have been nearly exterminated: in Britain under the early kings, in Spain beneath the Inquisition, in the days of Ferdinand and Isabella, under the popes, by the Turks, and lastly but most horribly in Russia. The starting of a pogrom has been followed by torture, pillage, massacre. The great war has marvelously opened the door to the repeopling of Palestine by Jews. They are streaming back in large numbers, rebuilding cities and bringing the land once more under cultivation, but students of prophecy see one last terrible hour of ordeal which is awaiting them, and shall fill their cup to overflow, to be followed by their recognition of Christ Jesus.

The most remarkable feature of the present situation is not only the extraordinary fertility of the race, which repeats the statement of Exodus 1, but the fact that Jews occupy many of the most important positions in Europe and the United States as financiers, scientists, statesmen, authors, musicians, and men of affairs. Their influence on the world is out of all proportion to their numbers, and the end is not yet. The Scriptures anticipate a national movement Christward, of which there are symptoms in the new interest they are manifesting in the ethics of Jesus. They are beginning to ask whether he may not be their long-lost brother; and it may be that we are near the time when the scene that took place in Joseph's palace will have its counterpart, and Jesus will make himself known to his brethren. This will probably take place at some awful crisis when they will be at the extremity of need. All we can say here is, Watch the evolution of God's purpose, keep the Jewish question before your mind and heart, and sometimes breathe the prayer of the Saviour: "Father, forgive them, they know not what they do!"

Hasten the day, O Spirit of God, when the Jewish race shall look on him whom they pierced, and mourn because of him; and so bring them home, blessed Lord, that they may be numbered amongst thy people and serve thy purpose in the evangelization of the world!

May God's blessing rest on our joint work for Him.

Yours sincerely

J. A. Mazer